PASTORAL SUPERVISION: PROFESSIONAL CONSULTATION COMMITTEE ORIENTATION TO ASSESS CPE RESIDENTS' PROGRESS WITH LEVEL I OUTCOMES AND READINESS FOR LEVEL II CPE

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ABSTRACT

PASTORAL SUPERVISION: PROFESSIONAL CONSULTATION COMMITTEE ORIENTATION TO ASSESS CPE RESIDENTS' PROGRESS WITH LEVEL I OUTCOMES AND READINESS FOR LEVEL II CPE

by

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This project was designed as a response for the October 2002 Site Review Report to enhance the Health Midwest CPE Program Professional Consultation Committee members' competency in the midyear consults with Residents. These distinct educational sessions were conducted over three week period for the purpose of consultation in time for Level I CPE completion. The project ensured each committee member understood the rational for the midyear consult, criteria to determine completion of Level I CPE, and, what constitutes readiness for Level II CPE. The hypothesis was tested by a group post-test design, interviews, and skill test observation.

ACKNOWLEDGMENTS

The parable, in which the single leper returned to express thankfulness, has always left a significant impression on my view concerning gratitude. In my view, this leper exercised a primordial initiative that completed his own healing. He experienced authentic passionate connection that even touched his healer who made an object lesson of the event. In many ways, for me, what I am about to share is more profound than all that follows. Without the significant others in my life, the pages of this project would be empty, or filled with superficiality and pretense they would face in the light of even casual examination.

My father, Ato Asfaw Gobena, whom I have not seen in the last twenty years, weaned me on farm work, baptized me into the complexities of human nature, convinced me that salvation could not be a human achievement, modeled passion, and from an early age, tutored me in the Coptic church religious traditions that I fondly remember to this day. I witnessed community leadership acumen and a persevering spirit despite facing daunting hardships. My late mother, Weizero Desta HabteMariam, who passed about almost two years ago this July, modeled the value of prayerful long-suffering, extended to me the legacy of a scrupulous conscience, influenced me to celebrate ethical devotion and sincere spirituality and taught me meaning of forgiveness and instilled in me that committed participation in the community of faith was fulfilling ultimate concern. Both school nurses and educators at the same time, the imparted in the love of teaching and learning. In their various ways, both inspired me to love the unlovable and plumb the

depths of how one's deed and words mixed or matched. I honor both with deep gratitude for have a permanent role in shaping and forming who have become.

My two older blood brothers, Ato Yohannes Asfaw and Ato Gebeyehue Asfaw, whose brotherly love I have missed sorely, have been most gracious toward me and entrusted me with hope allowing me to make and live my own life cut off from the land of my living relatives. Thank you for unselfishly giving good care to my parents and sister and extending your love to me though out these "silent and distant" years. Thank you Ato Zerihun Asfaw, for gracing my family with a surprising visit and taking the live news to my original family back home. My heartfelt hope and soul of caring prayer goes out to my younger sister, Weizero Nardos Alazar, who has endured suffering from all angles since childhood and whom I always adore in my heart and mind.

Though out the years, I have been keenly aware of many whose influence had a decisive effect on me. Even before leaving home Mr. Keith and Anita Moses along with my two "pink sisters" Debbie and Maria, were the ones who created a home and adopted me to their family. Through your financial support, genuine love, ambitious hope and continued prayer for me and my family you have showered me with a lasting blessing. I bless you Gary and Pat Erhard, for my seminary days would have been darkened without your love, care and support. May God grace you in your retirement Pastor Jack and Jean Sequeira, my first spiritual mentors and "first supervisor" for opening the meaning of the righteousness by faith message as a remedy to my legalism. Thanks bother Mezgebe Addisu, for being my role model on how to learn and share the everlasting gospel. I praise you Dean Alemitu Nega, for your sisterly love and being my long-term confidant and encourager that spans from Ethiopia, to Kenya and extends to America.

The friendship I have enjoyed with numerous colleagues in APC, ACPE and SDAHCA and the influence of supervisors whose thoughts have challenged me to grow are gifts I deeply treasure. I will not err in mentioning some and forgetting others in the attempt to write their names. I want to extend a special thanks to Robert Green, Nathan Goldberg and Victor Wilson, our Health Midwest SIT's as the "workhorse engines" of the pastoral care department. Your openness to learn and tackle and progress in the certification process proof positive that you possess a true willingness to learn become changed thought the CPE process. I also what to thank all the residents, summer and extended CPE students at Health Midwest during the period of my Doctoral studies that provided efficient ministry pastoral care at all the hospitals back home and touched the lives of many with effective spiritual and pastoral care.

Both Bobbie Matson and Mary Moss, our able and competent secretaries, have been the backbones that sustain the effective running of our department. Bobbie and Mary deserve a lot of credit for making the work successful during the times I was away for my Doctoral studies at the most crucial transition time in the life of our hospital system. I am grateful for your checking on my progress and encouragement to achieve my goal. I give gratitude to our own, the Rev. Peg Wisner, RN, PCC Chair, and consummate consultants. Your have been a constant fixture and sounding board and supportive advocate in my project progress. Thank you for your inquiry and consistent encouragement in this training process. Along with Peg, I also thank, the Rev. Dr. Kendall D. Jones, the other co-chair of the PCC, for his unwavering support toward the completing of my project. As an extension of your leadership, the whole PCC have been instrumental to become capable subjects of my thesis and ultimately invaluable participants of the core project. I thank all the members for your willingness and openness to teach and learn.

Blessings on you Wondem (brother) Chuck, for providing me continued therapeutic alliance and being my true theological, clinical and professional colleague. I have seen, experienced and felt your love and care as a brother more than my own siblings who live across two oceans. You have challenged me with confrontation, cared for me in my commiseration and laughed with me in my celebration. Thank you for being there with me. I have valued your spiritual, emotional and professional contributions to my project and progress as my context associate in this educational journey.

Words fail me as I attempt to write down the immense gratitude I owe my teacher, mentor, pastor, colleague, advocate, confidant, and professional associate the Rev. Dr. James M. Harper III. From my first contact in 1992 to the present, you have been my consistent caring consultant in the personal, pastoral and professional realms. Your influence has left an indelible mark in my life and compels me to see the latent contents of events beyond the manifest content; allows me to understand not just the intent of an issue but its deep impact; guides me to value being related rather then being right; empowers me to practice pastoral compassion to all the children of God, and invites me to integrate both my being and doing.

Although I have known you as my Corporate Director, ACPE Supervisor, Chaplain Fellow, Clergy Colleague and Consummate Pastor, I am more honored and count it a blessing to know you as a "dependable good friend." Your genuine friendship is expressed in numerous ways with an unabashed boldness and comfortableness in your own accent, skin and the ethnicity of others around you. You are a sage filled with the spirit of Sophia that exudes multi-cultural awareness with finesse. Jim, as pivotal person, mentor, and dear friend, you have been a father, older brother, confessor and soul mate through the various passages of my personal and professional life for over ten years. You have

been my mysterious teacher and priest continuously entering the door of my life through his presence in the heart of his disciple. Your piercing insight, gift for articulation, emphasis upon the primacy of experiential, intimate connectivity and nurture has had a profound impact on my life. Your life and teaching have drawn back the curtain on my understanding of the ordinary ways God speaks through the unconscious. You have heralded me into the wilderness of risking being with myself in another's presence. In those times, I find I viscerally know what "Incarnation" means.

My wife, Cinty, has been my friend, teacher, lover, and inspiration for over sixteen years. Today, (July 22, 2003), as I write this acknowledgement, is the thirteen year anniversary of our wedding. Cynty is a loving wife who encouraged me from the first day I met her. She placed the advancement of her career on hold to support me certification and unselfishly followed me from Michigan to Texas to Kansas. Cynty has taught me the meaning of faith and love and her faith in me has been challenged but never wavered. We have believed together that God has ordained our marriage. You have endured me at my worst and who have carved out permission to be human together and have brought to my life a wonderfully complex, effervescent presence. Together these many years, we have fallen out of our initial romance and entered opportunities on the other side to fall in love. Our ongoing strong commitment to each other brings fiber to my life. Your immense spirit of grace and spontaneous capacity to love has taught me more about God than any theological text I ever read in Seminary or since. Cynt, I love you dearly, and could not have become the person I am without you in my life. May you forgive me for leaving your bedside to burn the midnight candle on both ends.

Our oldest son, Ruhay, the first breath of our children arrived into this world as a Native Texan when we lived in Houston eleven years ago. We went though an ordeal

journey to have Rachelle, our middle child and only daughter who arrived six year ago despite the struggle we faced because of fertility issues. Rohann, our youngest boy, was a complete surprise that made us pray for compassion and mercy as he become the second Jayhawker in our home four summers ago. The experience of having children has been unlike any experience I have gone through. I resonate with my mentor Jim, when he concludes: "When I first anticipated parenthood, I had many theories and no children. I now have three children and no theories."

Ruhay, Rachelle and Rohann are my teachers to whom I often confess to "it is to hard parenting your parents!" Since the day I stood at their bedside when each took their first breath, I have been deeply moved. What I feel and experience with them gives me life. Their love, zest, spirit, and wonder have propelled me to face my narcissism and invites me to live more deeply into what authentic love and childlike trust. All my three children, Ruhay Moses, Rachelle Fayven, and Rohann Domnique, I am deeply indebted for your understanding and care during these prolonged time of study and the times I have been unable to be and play with you because the demands of this schooling, You are my joy and delight and a comforter of my soul. As a token of my love, I dedicate this work to all of you. May it inspire you to achieve all your greater aspiration!

The encouragement and guidance of both my mentors was instrumental in keeping me on track and "ran my own race." I was inspired and empowered by the former and current peers group members who showed me faithfulness in their care refused me to be left behind. I am grateful for both the previous and current Doctoral office staff and assistance in my time at UTS. I appreciate the work Tanya Cummings in securing financial loan and am grateful for the humor of Edna Ebersole of the business office. I have received a blessing from Earl, the bookstore manager and am thankful for the endless

assistance the UTS Librarian provided me in this final educational process. I want to reserve a special thanks to my academic advisor and Doctoral Studies dean, Dr. Clinton D. McNair. At the beginning of this program when a unique scholarship opportunity bypassed me and I was discouraged, he literally stepped in and counseled not to let "the issue of money get in the way of attaining my dream and opened my eye to the FAFSA loan. Clinton, thanks for your optimistic attitude that enabled me to complete my lifelong dream.

Last but not least, I want to end my acknowledgment and gratitude mentioning a special person who provided, room and board not only for me but my two colleagues throughout out our time in Dayton for our Doctoral Studies. Miss Cenell Maddox, was motherly, sisterly, friendly and a true gem who opened her house for others and waited on us when we were let and cooked healthy Adventist breakfast that allowed us to start the day right. Cenell, to me there are no words to express the gratitude from the bottom of my heart. Please know you will forever be a part of my life journey and that of my peers. Thank for all you have done for all of us. I wish for you and yours an everlasting blessing.

PREFACE

At times, there came bouts with quicksand. That sinking feeling was visited. Shrinking back and remaining unprepared, and feeling unsupported, the author fell headlong into the human error of settling for being a solitary man upon the path of isolation. Martin Luther King, in his "Letter from a Birmingham Jail" wrote, "directly or indirectly we are connected with on another in a network of mutuality." The theme and focus of this project is aimed to manifest the *mutual responsibility* to synchronize the *collaborative community* teaching resources of the PCC in the growth and development of CPE residents. The successes counted in this journey and through this project led to an African wisdom. The author is testimony to the fact that its takes an educational village to raise an inquiring child. Changes experienced these past years and in the field experience itself are all a function of the *collective care,* illumination, and support felt from all who stood at the side of the path and urged its completion. Among the many memorable words of The Rev. Dr. Martin Luther King, Jr., some lesser known returned to the author. They were uttered six months before his assassination. While speaking to a group of students at a Junior High school in Philadelphia on October 26, 1967, Dr. King pled compassionately:

> I would urge you to study hard, to burn the mid night oil; I would say to you, don't drop out of school. I understand all the sociological reasons, but I urge you that in spite your economic plight, in spite of the situation that you 're forced to le to live in— to stay in school. And when you discover what you will be in your life, set out to do it as if God Almighty called you at this particular moment in history to do it. Don't just set out to do a good job. Set out to do such a good job that the living, the dead, or the unborn couldn't do it better. If it falls your lot be to be on a street sweeper, sweep streets like Michelangelo panted pictures, sweep streets like Beethoven composed music, sweep streets like Leontyne Price sings before the Metropolitan Opera. Sweep streets like Shakespeare wrote poetry. Sweep streets so well that all of the host of heaven and earth will have to pause and stay: Here lived a great

street sweeper who swept his job well . . . be the best of whatever you are.[1]

All my life, I have felt the wisdom of Dr. King's words. They were whispered first by my dear mother, now deceased and sorely missed. They were also echoed by my father, now still earnestly waiting to celebrate what I am about to achieve for us. The "urging words" resounded through teaching discovered in my church, known through my practice of faith, inherent in my Christian beliefs, and offered always by those mentors standing there with and for me, all too many to name.

This project, first and foremost, returns me to my roots. There, the basic ultimate concerns I carry kept me pressing onward. All is rekindled in my studies. I "studied hard." I "burned the midnight oil." But both together would not have been enough. I learned anew the immense value of that great cloud of witnesses who champion you. In this case, it is all those who have felt and shared my cause for our department and our program, and for me personally. They have embodied Dr. King's message to this child of God. They poured out from him a cup of hospitality.

It was said of Mary that she "loved much" because she had been "loved much" (Luke 7: 36-50). That conclusion accentuates the critical importance of authentic reciprocity, the power giving and receiving, even the essence of communion itself. From the Intensive seminars, the studies of my vital sources, peers feedback, the give and take with mentors, from seminary professors, ACPE faculty colleagues, CPE students, PCC members, department secretaries, volunteer Eucharistic lay ministers, including my spouse and children, I have come to understand anew the value of power and the vital need to

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[1] The Estate of Dr. Martin Luther King Jr., From a presentation entitled, "What is Your Life's Blueprint?" Barrett Junior High School, Philadelphia, PA, 26 October 1967.

bond. I can see better how the pieces of the puzzle "fit" and how this program delivers a sound, trustworthy post-graduate program. Also, I can see how each of the many steps of the Phases were necessary for the preparation of this project. They join together to achieve the outcomes intended.

The author has come to see clearly the critical importance of finding relevant facts, planning carefully, organizing endlessly, applying what is synthesized, and critiquing everything as a way of education, faith, and life. Each experience was like a pearl. Placed on the proverbial string one at a time, eventually there comes a visible continuity resulting in the artful spectacle of a necklace. The writer leave this project and program convinced of the inherent value of discipline, planning, reviewing, and achieving duties patiently, strategically, and thoroughly—a life-long change process.

Sometime it is difficult to believe that one can actually make a difference, especially a lasting one. Further, it is as hard to see how change—personal, organizational, and programmatic—actually comes together. In this regard, the author admits visional growth from being more myopic to becoming more circumspect. Achieving curriculum formation and delivery of this project was another crucial object lesson for the author. One was mastering current ACPE Standards. Another was digesting and understanding the requirement details of ACPE's exhaustive Accreditation Documents, including its current manual. Also, there came a deepened grasp of specific stipulations for curriculum as it pertains to Level I and Level II CPE. Overall, a level of professional knowledge about ACPE's professional genre was achieved.

This project pressed the author to study and grasp department policies and procedures, and protocol at a new level. Interpersonally, it stretched him to achieve aims involving content and significant engagement of each PCC member participant. Further,

the author had to consider the best interest of the residents and politics of a mixture of reviewers that included faculty and PCC members together. In all these things, the author experienced a change in the internal sense of personal and professional authority and had to be "the" expert with fellow professionals. The group was immensely talented, highly educated and professionally successful in their own right.

All these factors converged to inscribe in the values of the author a deep, abiding, and real appreciation for the wisdom of being continually and continuously intentional along with the value of trusting one's own gift in the mix with those of others. Concurrently, the project work transferred into coordination preparations necessary to organize and present to Kansas City the "33rd Value of Life Symposium" while serving as a Lead Chaplain for the newly formulated Palliative Care Team for BLMC and RMC, two urban hospitals of Health Midwest's Central Region.

In conclusion, I am reminded of the inaugural words of the contemporary African prophet and elder statesman and father of modern South Africa, Nelson Mandela. After wrongful imprisonment for 27 years, he became the first native-son president of the new South Africa. On that occasion, his words matched the delight of achievement with the haunting companion emotion of perceived fear that most accomplishments engender. Thus, the author resonates with the sentiment of the period at the end of Mandela's sentence that had been included in the body of this document as the project's Epigraph—*"Our Deepest Fear"* and is strategically placed before the Introduction section.[2]

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[2] Marianne Williamson's original wording that President Nelson Mandela used in his inaugural speech.

DEDICATION

For my mother, who did not the privilege to see and celebrate the completion of this project, and the faces of ALL our children and connects me to the past,

For my spouse, who is the intersection between my original family and my own family through birthing ALL our beautiful three children, and connects me to the present,

For my daughter, the only girl of our family, who represents the hope of the future and the potential growth and development of ALL our children!

Trust in the Lord with all your heart,
and lean not on your own understanding;
In all your ways acknowledge Him,
and he shall direct your paths.

Proverbs 3: 5-6

ABBREVIATIONS

ACPE	Association for Clinical Pastoral Education
APC	Association of Professional Chaplains
BCC	Board Certified Chaplain
BLMC	Baptist-Lutheran Medical Center
CPE	Clinical Pastoral Education
EOC	Ethiopian Orthodox Church
HM	Health Midwest
MMC	Menorah Medical Center
OPRMC	Overland Park Regional Medical Center
PCC	Professional Consultation Committee
RMC	Research Medical Center
SDA	Seventh Day Adventist
SDAHCA	SDA HealthCare Chaplains Association
TLH	Trinity Lutheran Hospital

EPIGRAPH

OUR DEEPEST FEAR

Our deepest fear is not that we are inadequate.

Our deepest fear is that we are powerful beyond measure.

It is our light, not our darkness, that most frightens us.

We ask ourselves, who am I to be brilliant, gorgeous, talented and fabulous?

Actually, who are you not to be?

You are a child of God.

Your playing small does not serve the world.

There is nothing enlightening about shrinking

so that other people will not feel insecure around you.

We are born to make manifest the glory of God that is within us and it is in everyone.

As we let our own light shine, we unconsciously give people permission to do the same.

As we are liberated from our own fear, our presence automatically liberates others.

INTRODUCTION

Though it is sage to know life is more about a journey than a destination, there comes a choice when that educational journey wants a destination. Why, one may ask? Because knowing one's destination intimately connects to how best to prepare for travel. The aim of this project was cultivation of a specific, systematic, and relevant orientation with distinctly pastoral impacts. By intent, it was envisioned to resemble the transfer of a global positioning system. Its aim was to translate vision into action, to grant a compass or install a rudder. How does a pilgrim move from one path of illumination to another, and who in fact has the right discernment? What is the shape and size and feel of discernment? What are the rules applied? How does one "know" that as adjudicator, s/he is right?

Over its distinguished history, the ACPE has evolved a creative path for theological training that by constitution is experiential education for ministry. It has instituted distinct standards, each supported by established stipulations in an Accreditation Manual that must be met to have a program. Further, ACPE has distilled some telling criteria by which to measure students' progress. Those criteria are a recent addition known as "Level I and Level II Outcomes." This infrastructure reflects mechanics in the science of supervision and praxis. Together they are the tangible skeleton on which art hangs muscle and sinew. Art is sparked by the ingenuity of interpretation, a trained eye for hermeneutic. Level I and Level II CPE both overlap and separate in science and art. This project was designed to help a common set of seasoned arbitrators identify and acknowledge them in substance and degree.

ACPE built its sacred temple upon the value of reading "the living human document."[1] Thus, it is appropriate that **Chapter One** would abide as the point of departure. There the reader has occasion to trace and tread upon the holy ground of the author's formation. Appearing distinctly are sure footprints upon the path of an unfolding call to become a theological pastoral educator in the process of supervising ministerial students. This development is portrayed and the personal history that drove the project is made apparent. Evident is the description of the project context, the Health Midwest CPE Program. This chapter delivers explication of the synergy of the two.

A review of current literature will be presented in **Chapter Two.** A novel history, interpretation, and application of the process of orientation are shared. This includes interpretative dimensions relying upon the benefits of church history, biblical studies, and application of relevant sacred scripture. Orientation is applied to the 'holy' process of hospitality and discernment. This content is encompassed in the integrative heuristic device of the clinical method of teaching and learning inherent in CPE.

Chapter Three will present the theoretical foundation with the theme of pastoral supervision for the project. These include biblical foundations from Christian scriptures, theological foundations from the history of pastoral care and theology, and historical foundations associated with orientation as a method of pastoral supervision. The history of supervision layered with the benefits of orientation evident in ACPE's history will be manifest.

In **Chapter Four,** the methodology of the project will be described. This will include preliminary introduction to Level I and Level II Outcomes in CPE. Further,

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[1] *Standards of The Association for Clinical Pastoral Education* (Decatur, GA: Association for Clinical Pastoral Education, Inc., 1999), 1.

development and implementation of the training process will be rendered. The assessment and evaluation process of the project its results will be discussed.

The actual living out of the field experience will be illustrated and revealed in **Chapter Five.** Details will include the what, where, when, and how. Further, this chapter will discuss an analysis of the same. The major portion of the appendix has various significant resources that specifically relate and refer back to this chapter, mostly relying on documents related to ACPE publications.

Chapter Six will present the author's personal reflections. A summary of the research project will be depicted. Possible conclusions and recommendations for future study will be integrated.

Finally, the reader will discover a wide array of **Appendices.** Each is a vital part of the overall project, analysis, and substance. Together, this body of supporting documents illuminates and provides segue to duplication and/or further innovation. The **Bibliography** represents fruit selected from the tree of knowledge that makes this project academically sound. Each reference represents a sound and intentional choice on the part of the author. Each is a pearl of great price that when joined together, make complete a lovely necklace of wisdom treasure beholding to the mind's eye.

CHAPTER ONE

MINISTRY FOCUS

This chapter identifies pastoral supervision as the concept education for ministry, its role in clinical pastoral education, and its relationship to The Health Midwest CPE Program (HM-CPE). The HM-CPE program comprises Baptist-Lutheran Medical Center (BLMC), Research Medical Center (RMC), Menorah Medical Center (MMC), and the Overland Park Regional Medical Center (OPRMC). These four hospitals are described as contexts for ministry for CPE training. Also included are portions of this writer's history and his desire to intersect the goals of pastoral supervision as an experiential adult education in the form of Clinical Pastoral Education.

The Hospital as a Clinical Context and Healing Place

The hospital is a dynamic place where both the sacred and holy are intermingled with chaos and confusion. For the purposes of this study, the hospital is a context of ministry for those needing clinical training in their theological formation as pastoral ministers. For CPE students, this is significant because the training occurs outside the walls of their denomination. In the HM-CPE program, as a system that does not have full time staff chaplains, pastoral residents are integral links in the delivery of pastoral care throughout the various hospitals. Their function is primarily to ascertain the care of patients, families, staff, and physicians in their clinical units. Specifically, they are charged

to "provide pastoral presence to the sick" by meeting others at their greatest perceived need. Prior to the development of hospitals, suffering people would be taken to sick rooms for respite. These places of rest in time developed as centers of care where healing physicians or their assistants chose to "take them." What is interesting is that, in the views of the West, there has been a pseudo-dichotomy between those that heal the body (physical healers) and those that heal the spirit (spiritual healers). For many years, this superficial division has separated their true identity as defined by the different functions of healing. Still, this author believes that the healing arts could help us define those who are the genuine healers. Be it Christian or otherwise, comforting the sick, helping the wounded heal, encouraging those needing recovery is at the core of the humanitarian mission that assists ministers to bear others' burdens as well as each other's. These are symbolic expressions of spiritual faith. Present day hospitals have become integrated places of healing and care that cater to the well being of the whole person.

The Project Researcher

The writer of this research is a Seventh-Day Adventist (SDA) ordained minister and a Certified Clinical Pastoral Educator (ACPE Supervisor). The trans-cultural background of the writer directly impacts his ministry as a pastoral educator. The writer enjoys both work and play as valued and healthy parts of life with colleagues in the practice of ministry. Early in the CPE units, the writer recalls a specific memory of how unsure and insecure he felt concerning his abilities while desperately wanting to "fix" others so that they would do well. This was particularly true since the writer has had difficult and traumatic life experiences that were overcome by his perseverance as a survivor. In the collection of memories it is easier to remember the looming failures than

the limited successes he experienced in his life journey. Although time has brought clarification and some objectivity as to how to understand the deeper meaning of those experiences, the writer is critically aware of those times of anxiety as a new CPE student.

The writer grew up in Northeastern Ethiopia in the town of Dessie, the capital of the Wollo province. From the beginning, he was shaped by the influences of his Adventist mother, Coptic Orthodox father, and was raised celebrating the weekend services of both churches. The rich religious heritage and diverse traditional upbringing had an effect on the writer as one who works to incorporate seeming conflict and bring healing harmony. As a person who is a product of religious diversity, his current ministry context reflects a similar integration of uniqueness in religious experience. Much of his life has been spent in preparing others in the art and science of clinical ministry. His calling and longstanding passion for ministry in a clinical setting is one area where he parallels with the life, teaching, and ministry of the Master Healer. The scope of ministry was stated in numerous formats and propelled through the pillars of action and reflection. The dynamic process was truly diversified, interchangeable, and flexible.

This writer was immersed in numerous culturally diverse activities and annual religious rituals of the Ethiopian Orthodox Church (EOC) in his native village. These activities occurred mostly on Sundays and also in the early morning hours of the weekdays. The majority of Saturdays were filled with the children's denominational religious activities of the local Seventh-Day Adventist Church.

The writer embraced the spiritual traditions of both his parents while growing up. He celebrated the Ethiopian Orthodox Church (Coptic) services with his father and has fond memories of time with him. This writer especially remembers participating alongside his Coptic Deacon father as he organized and built several local churches throughout the

countryside. The mystical experiences, beeswax smell, and beautiful images were engraved in the impressionable mind of the writer that gave him a sacred sense of awe as stated in the two graphic words of theologian Rudolf Otto: "mysterium tremendum" and "mysterium fascinans." Otto illustrates this point by painting a picture of the mystery of the inexpressible. Of the first phrase he wrote:

> We are dealing with something for which there is only one appropriate expression, '*mysterium tremendum.*' The feeling of it may at times come sweeping like a gentle tide, pervading the mind with a tranquil mood of deepest work.[1]

Otto states the parallel of this concept in the following second phrase:

> These two qualities, the daunting and the fascinating, now combine in as strange harmony of contrasts, and the resultant dual character of the numinous consciousness, to which the entire religious development bears witness . . .[2]

From these moments and many others that were similar, the writer claims a life-gained openness to inviting differences and learning genuine inclusiveness. These remembrances come with images of long travels that included horseback rides on weekends and holidays to remote mountain locations that had no vehicle access.

On the other hand, being the last-born son of a mother who was the only Seventh-day Adventist in the writer's community who attended Sabbath church services on Saturdays marked the writer as different from his childhood peers. The dynamic of feeling singled out revealed itself when the other kids in the neighborhood played while the writer was attending worship services. Still the writer's parents' notoriety as social servants mitigated against the negative impacts of the mother's chosen religious practice. Perhaps,

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[1] Rudolf Otto, "The Analysis of Tremendum," *Das Heilige, The Idea of the Holy,* translated by John W. Harvey (London: Oxford University Press, 1958), 9.

[2] Ibid., 11.

as a function of spending more time together and the close relationship that existed between the writer and his mother, this writer was baptized as an Adventist at age 15 in a country lake named "Hayek." For the writer, this was a pivotal treasured moment in that the event was a natural consequence of a deep growing sense of faith in God, trust in the present, graceful, eternal investment in his life. Furthermore, this writer received the experience as a confirmation of God's mysterious presence.

The writer grew up with an appreciation for diversity and ecumenicity. He always anticipated unique opportunities for contact with various faith groups and alternative expressions of faith. It was the writer's perception that most people had a similar perspective. His religious and personal life enabled him to be accepting of different points of view and to be adaptable in changing situations. The writer's political history, along with the particular contingencies of and circumstances he faced as an Ethiopian person, had a pervasive effect on this writer. Even as youngster, the writer witnessed people starving to death; he feared for his life when taking public transportation in a communist country with a military regime, and he could testify about the profound discontent and overt acts of violence, including murder. Since the writer has arrived stateside, he has found international students, graduated colleagues, and American Vietnam and Gulf War veterans who viscerally grasp what he went through. Although the writer has met many compassionate persons in North America, it is difficult for most to grasp this part of the writer's life. Often, the writer edits his painful experiences or otherwise avoids speaking of them. Still, the writer believes it is a rich resource and experience from which the he gives care and appreciates the difficulties others face.

In short, the writer comprehends very well "chaos" and a need for control at a deep level. Such life experiences gave the author the background to grow up with impulse

control, a deep well of human compassion, and some dynamic obstacles in terms of defenses against immediate emotional expression. In addition, he appropriated some sound interpersonal skills, the capacity to discern accurately and meet the deeper needs of others, a profound learning appetite and leadership acumen.

In the life journey of the author, two important persons have had a lasting influence. One was Pastor E. H. Sequeira, the Ministerial Secretary of the Ethiopian Union of Seventh-Day Adventist. Sequeira was a spiritual mentor, who in CPE terms was the author's first "Supervisor." From Sequeira, the author learned the fundamental truth of the everlasting gospel and the message of "righteousness by faith"[3] that completely revolutionized the outlook and perception of this legalistically raised Seventh-Day Adventist. He introduced to the author this graceful teaching as the critical ingredient in God's love and presence. The author's relationship and engagement with Sequeira was the catalyst through which he began to examine a call to the ministry and to study theology.

The other pivotal person in the life of the author was Mr. Keith Moses, the Automotive Technology teacher in the Industrial Arts Department of Ethiopian Adventist Academy. Moses became a father figure, and his family emotionally and financially "adopted" the author as their "African Son." Both in Kenya and America, away from home, the author appreciated deeply the atmosphere of home they provided and the critical role they played in making his three-leg move from Ethiopia to Kenya and from Kenya to America.

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[3] Jack Sequeira, *Fundamentals of the Everlasting Gospel* (Addis Abeba: Ethiopian Adventist Press, 1976), 52.

John Mbiti, an East African theologian from Kenya, writes: "I am because we are; and since we are, therefore I am."[4] It is in such relationships with others who care, through students, patients, families, staff and colleagues that the author has come to know who God is, who others are, and who he is. In similar dynamic relationships, we encounter the creative presence of God, because God is "the Ground of our being."[5]

It is the author's belief that the core of this research project is to impart nuances in the art and science of supervision, both to PCC members and CPE students through the mid-year consultation process. He has observed that many caring professions "do" for others, but pastoral supervisors as "co-workers with God," are involved in the work of empowering others for the purpose of healing. Pastoral supervision is more a way of "being" than "doing." John Patton posited that ". . . the primary focus of pastoral supervision is the becoming of ministers for unity between action and being."[6] This involves emotional and conceptual exchanges and identification as colleagues in a shared commitment in the ministry of healing.

The author's ministry of providing pastoral supervision and administrative leadership in The Health Midwest CPE Program comes with its reward and challenges as society deals with the day-to-day managed care crisis ant the hope of human endeavor despite the demanding circumstances of the health care industry. The author's perspective was permanently altered when his mentor introduced the distinct concept that "Success is

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[4] John Mbiti, *African Religions and Philosophy* (London: Heineman Educational Books, Ltd., 1969), 108.

[5] Charles W. Kegley and Robert W. Bretall, *The Theology of Paul Tillich* (New York: Macmillan Company Press, 1952), 341.

[6] William B. E. Oglesby, "Theological Interpretation of Pastoral Supervision," In John Patton, *The New Shape of Pastoral Theology* (Nashville, TN: Abindgon Press, 1969), 276.

a journey not a destination,"[7] Likewise, in life and in CPE, (especially when experiencing CPE as a process of 'Courageous Person Examination') the author has learned to view the ministry of teaching and learning. Furthermore, this perspective has been an immensely helpful life-long resource for the practice of self-awareness in these challenging times. As a clinical pastoral educator, the author's autobiographical experience and theological education undergirds his viewpoint that students engaged in the action/ reflection clinical method of learning grow when they courageously exercise the 'freedom to inquire,' and become 'curious to confront' their conflicts. The author contends that it is best to embrace 'moments of wonderment' permeating life encounters as a means by which students may become more authentically who they are.

It is the author's viewpoint that theological education in CPE enables students to offer themselves more effectively as ministers to those they serve. As a facilitator, the author helps students use the resources of CPE to achieve a more adequate integration of what they believe and do as ministers. Often this eventuates in significant spiritual growth and development as was true for me. For instance, I learned in CPE that, through my immersion in the African Adventism of my mother, I cultivated a profound connection with a very imminent God. This God, the author felt, was charmed by faith replete with obedient, correct behaviors or "fruits of the spirit" (work righteousness).

Also I came to terms with how through the Coptic influences of the author's father, a priest, the author was embraced convincingly, and paradoxically, by a

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[7] Oral Instruction from the Rev. Dr. James M. Harper, III, author's mentor and ACPE Supervisor.

transcendent God who left me *wonder-full*.[8] This God met and accepted the author, and all manner of persons mysteriously, in spontaneous defining moments. Right deeds, while a duty, were not as crucial as passion. Throughout CPE, the theological and spiritual cutting edges of the author have fallen along these paradoxical borders. The author brings his struggles, this paradox, and the limits and strengths it has engendered in him, to work with students.

Through the ministry of supervision CPE offers, the author has sharpened his pastoral identity. He has found a professional sphere where he is even more certain, through the experience of the ministry of teaching and learning, that he will bring a significant contribution to the role of pastoral educator. The author has discovered that when people are immersed in the human dilemma they experience tension, ambiguity, and doubt along with celebration, growth, new birth, and increased recognition of human potential. His goal is to use his ministry as a way to communicate this to others.

Theologically, the author believes that everyone is Child of God endowed with potential to inquire through which to become more of who we are and who we were intended to be. And yet the author also presumes that in the territory of the process of spiritual and theological maturation, human beings continuously encounter conflict associated with the human dilemma and predicament. As a pastoral educator, the author sees his role as one who facilitates students' involvement in discerning theological issues that arise from experiences filled with conflicts, contradictions, paradoxes, and polarities. When students "live into" these seemingly uncomfortable experiences, they are exercising

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[8] I am referring here to Sam Keen's parallel concepts of wonder in his book *Apology for Wonder* on pp. 27-31: wonder ". . . breaks into consciousness with a dramatic suddenness that produces amazement . . . The heart of the experience of wonder (is) an awful-promising surprise . . . " Especially the conclusion that "to wonder is to die to self, to cease to impose categories, and to surrender that self to object. Such a risk is taken only because there is the promise of resurrection of meaning."

"curiosity" that prompts them to take even a risk-taking behavior for the benefit of another.

This project was created and implemented with a similar curiosity and risk-taking behavior for the welfare of another, to address a specific recommendation of the 2002 ACPE Site Review team to improve "the orientation of new PCC members." The report stated, "Based upon its evaluation of the center and Program, the Site Team designated this section as 'Potential Opportunities for Growth' rather than 'Limitation of Center and Program.'"[9] The author was inspired by this guidance and expanded the focus to zoom in to a particular need he had observed in the mid-year consultation process of CPE students in the system.

Health Midwest as a Pastoral Context

To historically place the emergence of the Health Midwest System in its correct context, the author will recount a brief background, before 1991, about Baptist Medical Center (BMC) and Research Medical Center (RMC), the two original primary CPE cites where The Health Midwest CPE Program currently conducts its training for students. Baptist Medical Center has offered CPE for 35 years. Before it opened in 1960 (as Baptist Memorial Hospital), a Southern Baptist Chaplain, the Late Rev. John Galloway, was employed. BMC underwrote for him a year of CPE at Baptist Hospital in Winston Salem, NC. Galloway's positive experience was inherent in the Medical Center's 1965 decision to recruit and employ a CPE Supervisor, The Rev. Dr. Richard Dayringer. Under Dayringer's leadership, BMC gained comprehensive accreditation by ACPE in

[9] SCR ACPE, Site Review Report I for The Health Midwest CPE Program, October 2002, 16.

1967 without notation. Dayringer sponsored a pilot program of CPE at the nearby Research Medical Center. Its administration was so impressed it later sought and gained independent accreditation. Dayringer served BMC from 1964 to 1974. In 1975 The Rev. Dr. Dale Wright was employed after Dayringer accepted another post. Both in 1977 and 1984 Wright attained continued accreditation for BMC without notation. In 1988, Wright died at home from a heart failure. Thereafter, ACPE Supervisor, The Rev. Dr. James M. Harper III, the author's current administrator, colleague, and professional associate, was employed. Harper achieved continued accreditation for BMC in 1991 for all three types of CPE without notation.

Research Medical Center (RMC) has offered CPE for 23 years. The Medical Center was established in 1886 as German Hospital. It was shaped by prime movers who were Roman Catholic. A Department of Chaplaincy was formed in 1963. CPE was provided first in 1974 as a satellite of the Baptist Memorial Hospital under the direction of ACPE Supervisor Dayringer. In 1978, The Rev. Carol Nash was employed as Associate Chaplain to start a CPE Program for RMC. In 1980, RMC decided to recruit and hire a Director for CPE and Chaplaincy in the person of The Rev. Frank Brown. In 1984, the center was continued with accredited membership for Basic and Advanced CPE Programs. In 1985, when seeking to add Supervisory CPE, a notation was attached to the accreditation. The notation was satisfied, and the continuance was granted in the 1991 accreditation review.

As a function of the 1991 merger of Baptist Health Systems and Research Health Services to form Health Midwest, BMC and RMC joined the same administrative family. Chaplain Nash resigned shortly before the merger. The Director of CPE and Pastoral Care at BMC, Rev. Dr. Harper III, assumed direction of CPE at RMC. Harper's charge was to

unify programs and ensure quality, credibility, and excellence. Later, as Corporate Director, he devised and enacted strategic plans to request and achieve singular accreditation of programs for Health Midwest as a System CPE Center. This was achieved in 1994 when BMC and RMC became primary sites for CPE and accreditation was granted without notation. As a consumer of this Supervisory training, the author himself was one of the benefactors of this program.

In conjunction with the ACPE Accreditation Commission's meeting in Buffalo, New York, in 1996, the CPE center's request for a three-year extension was approved. This set 2001 as the next full 10-year re-accreditation review. In June 1996, the author received the good news of passing the Supervisory Theory Papers that set the stage for his preparation to independently supervise four summer students at BMC.

As a function of action taken in 1990, Lutheran Health Services/Trinity Lutheran Hospital (TLH) merged with Research Health Services System. As stated earlier, on March 1, 1991, Baptist Health System and Research Health System merged to form Health Midwest. Not only did this merger place separate, active CPE programs at BMC and RMC in the same family, it introduced TLH as well, where CPE had been dormant since 1975. In 1996, the Corporate Director for CPE responded to a request from the then President and CEO of TLH, Ron Ommen, about reconstituting CPE at TLH. The Corporate Director began plans and took action to that end. Ultimately, it was determined that a "partial site visit" was necessary to add TLH as a primary site for CPE in Health Midwest. A site visit was negotiated and conducted in 1997, and accreditation of confirmed without notation was granted. On November 9 of the same year, the author met a Certification Committee and was granted Associate Supervisor status in Atlanta, Georgia.

In terms of its accreditation history, TLH was founded in 1906. Administration consulted Rev. Granger Westburg about how to best offer pastoral care. Westburg suggested a young Lutheran minister, Rev. Art Carlson (1962). TLH embraced Carlson and even financed four years of his post-graduate education. With TLH's support, Carlson completed a Ph.D. and also trained to be a certified CPE Supervisor. Carlson instructed CPE students at TLH from 1966 to 1976. That program was eventually terminated unilaterally by the TLH's administration because of "irresolvable problems" in the department.

Volunteer Lutheran ministers were utilized to provide patient care immediately after CPE ended. Next, TLH employed staff chaplains. That approach continued into and through the recent fourteen-year term of The Rev. Earl Meissner. Rev. Meissner assisted with on-site measures to introduce and educate the hospital about CPE. He was helpful in orienting the first full-time faculty supervisor placed at TLH in 1997. Chaplain Meissner, who was helpful with developmental initiatives taken by the Corporate Director for CPE for Health Midwest, retired in 1998. In February 1998, the Corporate Director placed the author at TLH. Several successful CPE program units were conducted. However, in an initiative to manage finances and resources within Health Midwest responsibly, a decision was made to merge TLH with BMC. Thus, by December 2001, TLH was incrementally closed. As a result, Baptist-Lutheran Medical Center originated as an amalgamation of the two hospitals. All CPE students and the author, The Rev. Ted Asfaw, were incorporated into BLMC. In addition, the author has been administratively responsible for the two Health Midwest Johnson County (HM-JO) hospitals—Menorah Medical Center (MMC) in May 1999 and Overland Park Regional Medical Center (OPRMC) in June 2002—and overseeing the work of ministry provision by a Supervisor-in-Training student and three

residents. The program, through the ministry of a supervisor candidate and volunteers, provides MMC basic, routine, daily, and after-hours pastoral care services.

The Conjunction of Author, Context, and Project

Health Midwest is a comprehensive, not-for-profit health delivery system serving the Kansas City metropolitan area and outlying regions. Health Midwest incorporates 14 acute care hospitals, with a total of 3,295 licensed beds. The system employs 3,000 physicians, has more than 15,000 employees, and generates annual gross revenue of $2.1 billion. Health Midwest estimates its approximate Kansas City metropolitan area market share at 35%. The mission of Health Midwest is to improve the health status of residents of the community by developing and managing a comprehensive, integrated regional health care system (See Appendix A).

The CPE programs interface with highly integrated, state-of-the-art care at BLMC, RMC, MMC and, since September 2002 at OPRMC. Any member unit is a potential placement area for a CPE student, yet demands and opportunities in primary sites and placement at MMC and OPRMC are immense. Overall authorization to provide pastoral care through CPE remains strong, particularly where CPE programs exist.

In assessing the program strengths and limitations, the author wishes to conclude this chapter with the following remarks. Health Midwest, as a host for CPE, has provided a unique pastoral context for ministry students. For more than a decade, the CPE program and the author have been privileged to report to a variety of executive administrators within Health Midwest. Each has brought to his task a unique and profound sense of personal faith, integrity, and grasp of the mission of spiritual care in an institutional context. The Health Midwest CPE program has allowed students to fully participate in the

privileges that are accorded to staff chaplains, including authorization, access for reporting, guidance though complex problem solving, responsiveness, flexibility, and encouragement to be creative. All of these have been offered with respect and a deep sense of personal and professional trust. As faculty, the author and his colleagues have been included as value-added partners in the diverse fabric of clinicians, leaders, and educators who together serve in Health Midwest and who represent the organization locally, regionally, and nationally. This level of support has enhanced innovation and excellence without compromising accountability. The availability of space, finances, and infrastructure, though excellent, cannot adequately communicate the deeper matters of heart and vision their provision symbolize.

Solid administrative support, while an invaluable strength, can be a weakness, albeit an enviable one. It can be a limitation if we allow it to compromise our circumspection. With the changes and challenges in the current healthcare market, especially in the financial arena, we need to remain alert to the fact that non-revenue producers are an endangered species. They are consistently the first to go in budgetary surgery to sever expenses that are determined to drain profit. We must not forget that whales swallow minnows in the twinkling of an eye. Also, Pharaohs come and go, and the terrain shapes itself according to their values and mission. Continuity in leadership within Health Midwest is drastically affected as it changes its status from non-for-profit to for-profit. Always any seeming land of milk and honey stands a hair's breadth away from a desert. Thus, we weigh our support on the scales with this permanent awareness. We already are forming possibilities against that day; for instance, plans B, C, and even "De-planned" plans. Given the support we have enjoyed, we may be prone to false

illusions, and, God forbid, a menacing sense of entitlement. That being said, we prepare for the worst and hope for the best.

As a place of education for ministry, Heath Midwest provides an excellent setting of training that integrates chaplaincy, spiritual care, and CPE. The primary sites in which our CPE students train are intimately familiar with the presence of chaplains, the need for spiritual care, and clinical training for pastoral residents. They are "packed" with opportunities for ministry and diverse, complex patient populations. BLMC has never been without a chaplain. Programs of CPE have been offered since 1967. RMC, originating out of Roman Catholic influences, had developed a chaplaincy program since 1973 and has offered CPE since 1979. Other Health Midwest facilities have had chaplains and the ministry of CPE students as placements. Unmistakably, there abides a serious ministry whereby chaplaincy is a vital and valued link in the interdisciplinary pathways. This includes involvement on treatment teams, work in medical ethics, oncology rounds, and palliative care teams. The students who provide pastoral care are valued as consultants and relied upon to be present in medical codes. The spiritual groups conducted are counted upon and given prominent place in the treatment interventions of inpatients. An array of worship and memorial services are turned to in tragedy and used by staff, patients, and families alike. Our educational milieu embraces education that interfaces with the training of strong programs in family practice and nursing schools. Our medical centers, especially the primary sites, are sophisticated and diverse settings where CPE students thrive.

Since students in our CPE program begin their training and ministry with a true sense of "inherited" respect and position, they face high performance expectations in the eyes of many staff, e.g., social workers, case managers, nurses, and physicians. Though

staff knew better, their yardsticks tend to measure against the department's best practice. It is not unusual that our students find themselves in "over their heads" swiftly and are expected to produce with keen competency. Also, there is not a lot of room to hide. Pressures to "play well," e.g., sustain high marks on the "Press Ganey," manage multi-task duties with high skill and proficiency, can certainly leave CPE students with fears that the "freedom to learn from failure" ACPE motto is compromised. It is, by all means, not!

This is the fundamental reason why the author chose to embark on this project. The above "performance expectation fear" concern can hinder some students from learning. On the other hand, it needs to be recognized and identified that students are dealing with their own process and are on the way to mastering these skills. It is to research and examine this process that the author chose to do this research project on orientation training to assist Professional Consultation Committee (PCC) members to learn how to evaluate the competency of pastoral residents as Level I or Level II CPE students.

Therefore, it is with this dual intent and impact of effecting an outcome both with the CPE students and PCC members that the author launched this project. Throughout the CPE training and experience of the author, even as an ACPE Supervisor, he had not witnessed a well-coordinated strategy to teach and train adjunct faculty who facilitate the training of CPE students. It is his hope this will be a start.

CHAPTER TWO

MINISTRY MODEL

At first, finding literature to illustrate and support the theological foundation for the process of "orientation" presented the author a challenge. However, it quickly became apparent that the word "orientation," compared with the age of the church, was quite young. Therefore, the author turned to searching for antecedents or dynamic synonyms. In so doing, it became increasingly apparent that, dynamically speaking, before and since the birth of the Christian church and throughout sacred history, various illustrations of "orientation" did exist. They even thrived. Each is organically linked to the Church's process of seeking and finding identity in its yesterday, today, and tomorrow. To that end, a corpus of literature emerged, all of which is orienting by nature.

In both a literal and symbolic sense, the revelation provided by the earliest of Hebrew scripture arguably exemplifies God's initiative to orient humankind. Thomas, in this introductory book on theology, posits that: "The story of the Bible—the concrete, dramatic narrative of God and the people of God, the history of Israel, the events in which God is revealed for our salivation. . . . the Christian gospel and the Christian faith are based on *Bible* stories, and Christian theology attempts to understand and interpret these stories of what has been done and is being done."[1] That orientation was an essential segue to recast a sustentative covenant. Its aim was to restore the quality and fabric of once

[1] Owen C.Thomas, *Introduction to Theology* (Harrisburg, PA: Morehouse Publishing, 1983), 1.

compromised bonds shown in the Eden myth. Incrementally, God is portrayed as one who provides orientation of value, though what is given is seldom fully received. God sends serial messages by sundry messengers to orient those he chooses so they may choose him. Some, like Abraham, muster a faithful response. They engage in a confirming series of actions given what they learn. Together, both constitute faith. More circumspectly, evolving a chosen people, God, among other things, orients community, ("The Pentateuch") not just individuals; God is set up to be the object of adoration of a nation. Moses is oriented to a path of faith by fire, and then he takes a community through water. Deliverance pauses in a land of drought fresh out of milk and honey. After private orientation atop a hill, Moses cycles downward into community, and there he failed to "go and do likewise." Moses broke the law literally. The community picks up the pieces and shapes them into the ark. Then, Moses recites by heart that which was once confined to stone. The Decalogue begets the Torah; the Torah is intended to orient chosen people to the law, the way to God's heart and affection.

Over subsequent centuries, the prophets came and went, each in unique style, all conveying variations of orientation to God, always to a stubborn community of people ("Amos/Jonah"). Faithful to "orient" seekers to the whereabouts of his (God's) heart, the beloved consistently comes up brokenhearted. Only a meager few ever travel there. God's genre of orientation expands to include the Torah and The Prophets. In time oral traditions are adjoined, those delightful stories comprising The Midrash. For the faithful, holy books are fundamental resources of orientation. Truths therein, whether in narrative, law, or image, were conscribed and preserved for the central sole purpose of orienting followers to the vital intricacies necessary to access and enjoy access to God, life's meaning, and personal purpose. Behind the content, regardless of the venues, God is

assumed to be present, offering wisdom therein, through the Spirit as the chief of all orientation. God, through Holy Scripture, has furnished to his creatures specifications and standards. Together they are the yardsticks by which to make moral and ethical judgment. The ongoing process of orientation draws the faithful response that furthers sanctification, making evident the fruit of obedience. In the mix, there is mercy sufficient in all failures. God's orientation proceeds throughout life. It shapes conscience and strengthens the capacity for sagacious discernment. It builds integrity upon the path of wholeness and saves from the cul-de-sac of perfectionism. God provides to human beings his ultimate words to confront. That confrontation is aimed at sharpening one's bearings on the journey of faith. They are resources for turning toward and remaining upon the right direction. Time and again, God's energy and presence intersects the open and searching heart of his cherished creatures. The mix cultivates the dynamics of faith and builds the facts of faith that are essential to a maturing perspective, the basis of wisdom. Pulsating inside every orientation encounter is an undying warm and illuminative communication. This happens because our Creator God harbors a deep and abiding love for all his children.

In the coming of Jesus as the Christ, Christians believe that God spoke a final word of orientation. Jesus, it is believed, was the definitive self-revelation of God. As such, at every step and with each utterance, Jesus was orienting to humankind God's final terms and the core of who God is in substance. To that end, Jesus often prefaced presentations saying, "You have heard it said, but now I say unto you." Even a casual reader or a pure grammarian can grasp how in his language and posturing, this Rabbi assumed a position of authority. He delivered to those "with ears to hear" new orientation material. He made it

immediately binding, e.g., today is the day of salvation. He offered it clearly as preparatory for entry into the kingdom for which only he held the keys.

Orientation is a ubiquitous, vital, and encompassing theological aspect present in all of Christian history. It is inherent in the prolegomena that is fundamental to the message of the church, including its administration, development, and proclamation. It fits incontestably hand-in-glove with the successful achievement of God's mission. Even now, material intended for orientation is generated from holy works by exegesis and common life by hermeneutics. By exegesis we endlessly reach backward to give meaning to sacred text, to discover instructions from scripture as they are held in context. Findings are deposited in commentaries or concordances, Hebrew or Greek.

Walking upon the path of hermeneutics, we bind cognitive and experiential knowledge in obedience. This yields and continues the incarnation. It achieves the fundamental witness to faith compelled by the Great Commission. The Great Commission is nothing other than, in a manner of speaking, our mandate to orient others as we ourselves have been oriented. As we have seen, this is being a witness. Such is the art and science of faithful orientation. Accepting the role of being a witness is a hospitality virtue that allows us to break through the narrowness of our own fears and to open our homes as a living place and working space for others. Ultimately, hospitality in turn converts anxious disciples to powerful witnesses, suspicious owners to generous givers, and sectarians to recipients of insightful novel ideas that exhibit best practice in their life and disciplines.

Thematically speaking, the spiritual practice of hospitality is the biblical concept that underscores the author's "theology of orientation." Any worthwhile instruction intentionally considers the need of the other and is willing to openly invite and welcome

the presence, perspective, and practice of another. Throughout Scripture, we hear the call to hospitality. Paul urges the Christians to practice hospitality (Rom. 12:13) and the author of Hebrews calls us to show hospitality to strangers because, by so doing, people have entertained angels without knowing it (Heb.13: 2). Luke's gospel documents an account of two sojourners traveling to Emmaus who invited a stranger on the road to join them for a night. He later made himself known in the breaking of the bread as their Lord and Savior (Luke 24:13-35). The call to hospitality, especially towards strangers, is grounded in the fact that to open oneself is to be open for transcendence. It is to be open for God and God's unexpected blessings. Henri Nouwen aptly puts as the classical definition of hospitality in the following paragraph:

> Hospitality, therefore, means primarily the creation of a free space where the stranger can enter and become a friend instead of an enemy. Hospitality is not to change people, but to offer them space where change can take place. It is not to bring men and women over to our side, but to offer them freedom not disturbed by divided lines. It is not to lead our neighbor into a corner where there are no alternatives left, but to open a wide spectrum of options for choice and commitment. It is not an educated intimidation with good books, good stories and good works but the liberation of fearful hearts so that words can find roots and bear ample fruit. It is not a method of making our God and our way into the criteria of happiness, but the opening of an opportunity to others to find their God and their way.[2]

This is what it truly means "to have the mind of Jesus" (Philippians 2:5-8) and the incarnation definition of "meeting others in the point of their perceived need." A vital orientation lesson that most, well meaning but un informed zealot missionary families, could have benefited from, before departing their own homeland and enter another culture as "Christian tourists" rather than being immersed to the indigenousness native life. In his

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[2] Henri Nouwen, *Reaching Out* (New York: Doubleday Publishing, 1975), 71-72.

own life, the author himself, whose last name "Asfaw" (Hebrew—Rachab Joshua 2:1-8; 6:15-25) means one who "creates space; makes room; broadens capacity; enlarges area," has often been a recipient such hospitality from others. There were also other times, where despite the good intention of those offering care, he also experienced being a target of the "unhealthy" hospitality that Nouwen elaborates in the above passage.

Our hospitality, however, finds its deepest foundation in the fact that God is a hospitable God and has shown hospitality towards us. This hospitality is presented throughout scripture, most notably in the psalms portraying God as a generous host and in the gospel, parables of the prodigal son and great banquet. The Triune God is therefore not an enclosed circle, but an inviting openness with room for the whole creation. As Moltman states: "The Trinitarian relationship of the Father, the Son and the Holy Spirit is so wide that the whole creation can find space, time, and freedom in it."[3]

The sacred practice of orientation is traceable throughout the life of the early church. The early church accumulated narrative traditions linked to the Apostles. For many years they were used by the Apostles to orient new members. However, as the Apostles died and time passed further from those witnesses with direct knowledge of Jesus, stories were written. They were compiled and then referenced as orientation material. They would eventually constitute the Holy Bible itself, that ultimate orientation packet.

Particular narratives, as written teachings, were kept and used for orientation with new members of the faith. Early on, when the Apostles were still alive, they were regarded with great reverence and as having great authority. But with their demise, it became ever

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[3] J. Moltman, *The Trinity and the Kingdom* (Minneapolis, MN: Fortress Press, 1993), 109.

more important to keep with some degree of exactness trustworthy accounts of set rituals, words, teachings, and deeds. Several were preserved and used for orientation to ensure that orientation, or witness, was conducted with integrity and honesty and leadership roles were defined after apostolic direction ended. Two central ones established were the office of bishops (or overseers) and that of deacons. Phil.1:1; I Tim 3:1,8. Bishops are the same as elders; see I Tim 3:1/Titus 1:5/7; Acts 20:17/28; I Pet 5:1/2 where the terms are used interchangeably. There was a plurality of bishops in every church (Phil 1:1; Acts 20:17). There is some evidence of "offices" like that of prophet, teacher, or evangelist which were more or less permanent (Acts 11:27, 13:1, 21:8). All leadership roles carried with them some implicit expectation to be ready to give reason for the faith within them (Timothy). To do that required orientation.

Orientation to faith and practice, as a matter of witness, includes orientation to the sacraments. Baptism was administered with new believers. The Lord's Supper, or breaking of bread, was conducted on the first day of the week (Acts 20:7). Times and forms for worship were determined for rituals and worship. The Lord's Day was the first of the week (Acts 20:7) (still daily in Acts 2:42). Deriving, defining, and explaining rules and regulations became a notable part of the early church's charge to orient members. This proceeded by exhortation and teaching, and included prophecy, tongues, and interpretation of tongues (I Cor. 14:3, 19, 26; Acts 2:42). It included the breaking of bread (Acts 2:42, I Cor. 11:17ff), words about prayer (Acts 2:42, I Cor. 14:13-17), about giving (I Cor. 16:2), and about conflict resolution (Matthew 18).

The heart of God's progressive revelation comes to fruition in the New Testament. Matthew, Mark, Luke, and John, commonly known as the Gospels, taken from an old English term (gospel) that means good news, are the epicenter for

orientation. These first four books explicate the life, teachings, death, and resurrection of Jesus Christ. They contain all that is necessary to fulfill the highest honor and obligation of any Christian. That charge is to be a witness to the gospel. For the purposes of this project, this process should be understood as a sacred and certain *modus operandi* for orientation. The Great Commission requires that Christians orient others. It interjects parameters for the content of orientation. Matthew puts it this way: "Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. When they saw him, they worshiped him; but some doubted. Then Jesus came to them and said, 'All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age' Amen." (Matthew 28:16-20).

To learn the commands of Jesus assumes orientation to them. The use of Matthew, Mark, Luke, and John can achieve that. Therein, abides the Kerigma. Kerigma is the Greek reference to 'the act of proclaiming' or simply, 'what is proclaimed.' By this, Kerigma refers to the basic message of salvation, offered from God to mankind through the life, death, and resurrection of Jesus Christ. This core content which we experience and then spend a lifetime to appropriate, permeates other holy sources. The book of Acts provides the history of the early church we need to learn. It offers the thrill of Pentecost and stories of action in the first generation of the church that are a legacy to which we belong. The letters to Churches, or epistles by Paul, each and all contain teaching and encouragement to early Christians, the substance of orientation material that is to be passed on in history.

As time passed and Christians confronted the challenges of culture, especially that of Rome, orientation to how to be in the world and not of the world became the order of the day. It was common knowledge that "Christians avoided the arena and condemned others for enjoying the blood-letting. To Romans the arena was the moral equivalent of televised football. Christians refused to join in patriotic festivals when their local government paid homage to its patron god. Christians condemned the popular theater as pornographic (so did some Romans). Most regarded the theater as light entertainment."[4] These micro decisions were a direct function of the church's efforts at orientation, witness, and hermeneutics. Christians came to regard such Roman practices as wicked idolatry to be abstained from at all costs. Ironically, their faith made them, under Roman law, "atheists."

Orientation was the force underneath sacred processes like "equipping the saints" or exercising discernment. Christians, to live faithfully, had to separate from much of the social and economic life of the times so as to be faithful to Jesus as Lord. Orientation to the gospel introduced a "revolutionary attitude toward human life."[5] There were other determinations that were outcomes of maturity in faith by which a discerning person, properly oriented, could conclude the viability of another's faith in Jesus. In terms of slavery, Christians treated them kindly and gave them equal rights within the church. One former slave, Callistus, became the bishop of Rome. Orientation led Christians to reject immorality, share earthly goods with one another, to be faithful in marriage, to protect not reject children, and to endure persecution for any challenge to the exercise of values

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[4] Paul R. Spickard and Kevin M.Cragg, *God's Peoples: A Social History of Christians* (Grand Rapids, MI: Baker Books, 1994), 44.

[5] Bruce Shelley, *Church History in Plain Language* 2nd ed. (Dallas, TX: Word Publishing, 1995), 40.

shared by the community. The church generated its codes, often called creeds, and identified the rituals and practices that would be normative for those who professed faith.

Much of this was preserved and expressed in Church history. For example, we have from Constantinople a document entitled, The Didache, or "The Teaching of the Twelve Apostles." It dates to the second half of the first century. What is notable about the Didache for this project is that it gives instructions for baptisms and in Didache 7:1 prescribes the same wording as Matthew 28:19. For example, from this document, we can know that the first-century church baptized, "in the name of the Father, and of the Son, and of the Holy Spirit." Whether the Didache quotes Matthew or Matthew quotes the Didache, it shows us the Trinitarian formula. Orientation was, and always has been, central in the historical teaching ministry of the church, as acclimation for new and growing Christians.

This is clearly evident in the evolutionary process that resulted in the Nicene Creed. That creed, approved in amplified form at the Council of Constantinople (381 A.D.), provided for the Church the accepted profession of the Christian Faith. This was particularly true of the Catholic Church, to all the Eastern Churches separated from Rome, and to most Protestant denominations. Then, shortly after the Council of Nicaea, new formulas of faith were composed. They had to deal with orientation necessary to the new phases of Arianism. The councils and the canonization process in church history all evidence decisions being made to establish the limited, acceptable sources from which to orient the faithful. Though the methods would vary by tradition, general agreement on the sources, especially the Bible as we have it now, were honored in consensus.

Across the centuries to the present day, there has accumulated as a function of the process of equipping and discernment, various "product lines" for orientation of believers

to the Christian Faith. Through the Early and Late Middle Ages, Scholasticism, the Mystics and the Reformers, frameworks evolved to capture and communicate the infrastructure of faith and practice to believers. This includes the confessions and creeds from the many councils. It includes the various theses of Luther. It embraces Zwingli, the Anabaptists, Calvin, English Reformers, and the Puritans. It includes the evolution of multiple denominations each and all with their own particular "catechism," or set of sacred facts, rituals, deeds, and stories that constitute their uniqueness in the family of God. Entry into any denomination necessarily includes orientation. This is true as well for decisions to be a living, vital, and genuine part of any world religion.

In the truest sense, the process of transformation by orientation does not occur solely on a cognitive level. It is not merely about transmission of a set of facts, though they are important. It is about entering a community. The obligation of the community in this transition to a shared journey includes that of extending hospitality. Relationships of faith are cultivated in the warmth and grace of giving and receiving of hospitality. The gift of hospitality is a recurring theme running throughout the Scriptures. The Hebrew Scriptures make it clear that giving shelter to the traveler, helping the sojourner in our midst, and sharing with one another are what God expects. Jesus introduced us to a God of grace who offers unconditional hospitality to all who will come. Provisions are made for all, with a special place reserved for those who are among the marginalized. We are told in the Book of Hebrews: "Let mutual love continue. Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it" (Hebrews 13:1-2). Always, the Bible then requires of any oriented to "go and do likewise." When we get our bearings, we bring them to bear upon the world. This is not about aggressive proselytizing or being a spiritual scalp hunter. Rather it is using the

sensitivity and wisdom shown in the Apostle Paul who, upon considering how to orient the Gentiles, chose to address them from within their culture. There, he spoke lovingly and informatively among them about their "unknown God." This is about growing others with profound sensitivity to them, as they are, where they are. As Carroll Wise said in a classic book, such an approach meets others "at the point of their perceived need."[6] This is truly hospitality. It is the type of hospitality of which Henri Nouwen wrote when he said:

> The paradox of hospitality is that it wants to create emptiness, not a fear emptiness, but a friendly emptiness where strangers can enter and discover themselves as created free; free to sing their own songs, speak their own languages, dance their own dances; free also to leave and follow their own vocations. Hospitality is not a subtle invitation to adopt the life and style of the host, but the gift of a chance for the guest to be his own.[7]

As is apparent, the history of the Christian Church contains strong Biblical, theological, and ecclesial foundations for a variety of processes associated with orientation. The very basis of the church's mission is dependent upon effective and credible orientation in terms of outreach, witness of invitation, and in-reach, cultivation of spiritual maturity. Its methods for decision-making, as recorded in Act 15, reflect the contemplative aim to identify joint goals, or a solution wherein all sides can win, is consensus. Concern for consensus is a segue that seeks to involve all members, to hear comprehensively views or ideas, and seek solutions with which everyone can live with. Consensus as complete agreement is not possible. So, there is diversity in the Body of Christ. Some differences remain that add richness. The Apostle said, "From Him the whole body, joined and held together by every support ligament, grows and builds itself up in

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[6] Carroll Wise, *The Meaning of Pastoral Care* (New York: Harper & Row, Publishers, 1966), 8.

[7] Henri Nouwen, *The Wounded Healer: Ministry in Contemporary Society* (New York: Doubleday Publishing, 1972), 43.

love, as each part does its work" (Ephesians 4:16). This diversity requires orientation to the purpose of redemption, so that to which we are oriented to holds us together, faith in Jesus Christ as Chief Rabbi, Lord and Savior.

CHAPTER THREE

THEORETICAL FOUNDATION

The meaning and definitions of the word "supervision" are varied and diverse. A lot of the work that has been done in the discipline of Theological Pastoral Supervision relates to the educational ministry of religious studies toward supervised field placement and clinical assignment in the process of preparation for ordination. The categories of Doran McCarty provide an introductory definition of the concept. The essence of his definitions address the core issues of: **1) Presence**: *meeting with the theological student on a regular basis;* **2) Listening:** *both the supervisor and the student need to be open and listen to one another;* **3) Purpose**: *the supervisory relationship needs direction and focus;* **4) Faith**: *pastoral supervision.* The word **pastoral** has an implication that the foundation of this relationship is a Christian based faith.[1] However for this author, Kenneth Pohly offers the most competent definition on the ministry of pastoral supervision. He states:

> . . . pastoral supervision is a method of doing and reflecting on ministry in which a supervisor (teacher) and one or more supervisees (learners) covenant together to reflect critically on their ministry as a way of growing in self-awareness, ministering competence, theological understanding and Christian Commitment.[2]

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[1] Doran McCarty, *The Supervision of Ministry Students* (Atlanta, GA: Home Mission Board, 1978), 9.

[2] Kenneth Pohly, *Transforming the Rough Places: The Ministry of Supervision* (Dayton, OH: Whaleprints, 1993), 1.

This way of defining is an approach that integrates genuine self-reflection with a meaningful critical theological reflection based on a dependable mutual relationship. In this author's discipline, Clinical Pastoral Education, the supervisory relationship is composed of a number of students as supervisees, which provides an excellent opportunity for peer and self-supervision both for the teacher/leader and student/supervisee. A key connotation in the above definition is the way both being and doing are reflected in this act of ministry. Supervision as ministry is relational by its nature.

In the Hebrew and Greek scriptures, there are several examples and models of pastoral supervision that can serve as resources in a very interesting and curious way. A biblical concept from the Pentateuch is foundational and complementary of this writer's endeavor. The Genesis story recounts the moment of creation for the human being "phenomena." The Hebrew Bible indicates the extent and price God puts on humanness, a form which Christ himself, in the Greek Bible, came to take. The disclosure of God Agape through the first Adam and in the God-Man Jesus of Nazareth is the revelation of the Ancient One's agenda throughout the Biblical story of redemption.

In essence, the entire Bible story is about the unselfish caring of God for all of creation. As a created being in the form and image of God, the plan of redemption has a lot invested in the worth that is ransomed through the fear, faith, and forgiveness of God's messenger—the Son of Man. The connection the writer seeks to establish between this project and this concept is that there are a lot of undiscovered gems that need to be explored in the area of pastoral supervision. At its core, the ministry of supervision is fulfilled when a supervisor empowers and enhances the self-leadership skills and intra-personal growth and developmental value of another human being. The responsibility of

treating students with dignity as part of God's creation is a sacred and spiritual charge that is given to the supervisor.

Often, supervision has suffered under the interpretation of a scientific definition and experiment of probing, examining, or diagnosing without intentionality and the goal of integrating what is meaningful to one's call in ministry. Occasionally, it appears as though the experienced supervisor knows and has to educate the student who is to receive learning as "jug mug model." In this approach, though students gain some insight from this model, learning takes place much better when they are able to reflect theologically, speak honestly, and receive critical feedback. The author began his search for a better model. When this author first started the ACPE Certification process, his mentor introduced him to a the seminal historical document written by Thomas W. Klink, the renowned pioneer and innovator in CPE, pastoral Care and pastoral supervision. His definition of pastoral supervision proposes six crucial elements essential for a sound professional practice.

1. Supervision is a unique and identifiable procedure.
2. It requires as a supervisor one who is both engaged in the practice of his (her) profession and duly qualified to supervise.
3. It assumes as a student a candidate seeking fuller qualification in the practice of his (her) intended profession.
4. It requires for it's setting an institution within whose activities there are functional roles in which student and supervisor can negotiate a "contract for learning."
5. The roles of both supervisor and student must be appropriate to their particular identity.

6. Lastly, supervision requires for its environment a wider community of professional peers associated in a common task.[3]

In this, short yet profound list, Klink lays the foundation and confirms the fact that pastoral supervision is a discipline within itself and needs to be portrayed both as a science and art. When dealing with supervision there is a system as to how it is done and that this system can be learned professionally. There exists a delicate responsibility in being engaged in the cultivation, nurture and development of self-awareness. A pastoral educator needs to have some awareness of his of her effect on others. Competence in ministry comes as the pastoral caregiver becomes aware of his/her own strength and limitations. Theological grounding gives the pastoral caregiver the foundation for ministry thus enabling an intentional commitment to the ministry of caring. Towards that goal, Klink further identifies three principles of supervision for the practice of pastoral supervision in the CPE setting. Klink indicates that the supervisee's personality and experiences are nodal resource of learning that could be used as a tool for education.

A. *The Appropriation of New Knowledge: Categorical Thinking and Naturalistic Observation* - One of the nature of learning sees it as the categorizing of knowledge in such a way experience gained in one situation may be related to another.

B. *The "Cross-Grained" Experience* - There are a number of significant incidents in the students experience which relate more to his (her) style of response rather to his (her) intellectual categories.

C. *Supervision is Working with a Student who is Working with Patients; not Working with Patients through Student* - This reflects a conviction that supervision should be directed towards aiding the student to use himself (herself), his (her)

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[3] Thomas W. Klink, "Supervision" *Journal of Supervision & Training in Ministry 2* (1989), 162.

> anxiety, his (her) sensitivity and his (her) intelligence in the relationships of pastoral care work.[4]

Kenneth R. Mitchell claims that several themes and ideas had particular importance for Klink, and he returned to them time and time again. Two in particular are so important that no consideration of Klink would be complete without paying attention to them. One is systems studies and his unflagging interest in the fact that human beings live immersed in the variety of contexts, both material and interpersonal, and that their behavior differs depending upon the system within which they are functioning. The method that Klink brought together includes considerations of the arrangement and use of space, the management of time, the history of systems it's self-oriented mythology, and the interpersonal behavior and functions which mark it's life. He was one of the pioneers in applying systems theory before the family therapists popularized it. Although Klink spent the greater part of his career as a supervisor in CPE, his great passion was supervision as a learning process.

> Klink's intention was to make supervision a regular part of the patters of the preparation for ministry. It should not, he argued, be merely a process contained in a highly specialized part of education for ministry, open only to a few. Rather it should be a routine, a norm within (or following) formal theological education. Undergoing supervision should, be believed, be the rite of passage which made men and women a part of the cadre of called ministers.'[5]

Supervision should always respect the dignity of each student because that student is created in the image of God, just as the supervisor is. The entire supervisory relationship must be informed by this basic value of humanity. Whether criticism, confrontation,

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[4] Ibid., 1787-179, 320.

[5] Kenneth R. Mitchell "Thomas W. Klink: An Overview," *Journal of Supervision and Training in Ministry 2* (1989): 155.

challenge, or even discipline must be shared, it must be done with the student's dignity in mind. That same respect should be expected from the student. However, modeling this is the responsibility of the supervisor. Scripture is a rich resource for the understanding of relationships and how God hopes and intends for humanity to live in relationship to one another and the world. The relationship that develops in pastoral supervision between the supervisor and supervisee(s) is one that can be critical to the student's personal, spiritual, theological, and professional development. Pastoral supervision at its best facilitates a transforming relationship. Pastoral supervision provides a relationship and an environment where a student can take an event, experience, or perception and reflect on it theologically, personally, spiritually, and academically. It is a part of making sense of the world in which we live and the ministry to which God has called us.

In theological schools, there have been attempts at supervising students in ways that would be helpful and provide relationships such as described above. It has often been relegated, however, to one of the general responsibilities of seminary faculty. In many seminaries, the faculty are required to serve as advisors for students, much like in secular universities. There are mandated points of intersection, such as course selection and some participation in evaluation. Some schools of theology have focused their supervisory ministries in the areas of field education and clinical pastoral education. This has been a crucial intersecting point between the work of ministry and the instruction for ministry.

Pastoral supervision is often thought of as a peripheral part of theological education, a way of maintaining communication with field placement of students. The theological reflection on ministry experiences is crucial in the development of a theology of ministry. An understanding of the relationship of self in ministry as a servant of God is a

relationship which can enhance effectiveness, deepen faith, and provide a model for trusting collegial relationships.

First, it can enhance effectiveness because it provides an opportunity to address, discuss, and deal with those issues in ministry that cause difficulty or distress as well as those which inspire and encourage. When a student has some place to be honest about failure, the student has made the first step in learning, and learning enhances effectiveness. That same relationship keeps the student accountable for behavior and performance while also providing a place for celebration of accomplishments and revelations.

Second, the supervisory relationship not only enhances effectiveness, it encourages a more profound experience of ministry. Faith can be deepened through pastoral supervision because **intentional** theological reflection is a foundational piece of the supervisory conversations. The student is expected to write theological reflections on experiences of pastoral ministry or in the seminary community (if appropriate). These theological reflections continue to bring before the student and the supervisor the presence of God in ministry and relationship, thereby increasing an awareness of God's presence and deepening faith. The supervisory relationship is a key part of the theological education of clergy.

Second, the supervisory relationship not only enhances effectiveness, it encourages a more profound experience of ministry. Supervised ministry in theological education has its roots in scripture and ancient history. In looking to scripture we find that many leaders in our Christian faith had supervisory relationships. Joshua had Moses as his supervisor/mentor. Elisha had Elijah. Timothy had Paul. Persons who are discovering who they are in pastoral ministry need someone to be available and interested in their development of pastoral identity. Edward Sellner says that the pastoral supervisor, which

he calls mentor, is "a mid-wife, a person intimately involved with the process of helping another bring something to birth."[6] The supervisory relationship offers an opportunity for both the supervisor and the student to be changed in faith, in fellowship, and in ministry.

Supervision is a relationship that facilitates the integration of classroom education and ministerial experience. It brings together issues of faith, classroom, home and local church in a way that can result in tremendous growth for the student. Anne Streaty Wimberly says:

> In every segment of the curriculum, theological formation through dialogical partnership requires faculty and seminarians to engage in discerning and reflecting upon God's presence and activity in their lives, in congregations and denominations, in society, and in the world.... In short, theological formation requires dialogical partnerships in every discipline where discernment, critical reflection, and -self-disclosure can occur regarding God's intent, presence, and activity in congregations.[7]

The covenantal relationship then becomes more evident between the seminary, the local church, and the person called by God to serve as pastor or church leader. Pastoral supervision provides a bridge between the seminary and the local church community, as the supervisory relationship helps the student to reflect back and forth. On that bridge, students are more able to find the place they belong and know how to be in ministry. When a student graduates from theological school, she/he needs to have a strong sense of call and direction, be a leader and a supervisor, and know how to be in a supervisory relationship that will continue to facilitate spiritual and professional growth.

The ministry of supervision is one that has faced some resistance in theological education and in pastoral ministry. The word "supervision" is one that comes with

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[6] Edward Sellner, *Mentoring: The Ministry of a Spiritual Kinship* (Notre Dame, IN: Ave Maria Press, 1992), 76-79.

[7] Anne Streaty Wimberly, "Congregation and Academy," in *Truth and Tradition*, 101-102, 53.

experiential baggage. All work is done in the context of accountability to someone. That supervisory role is one that can be filled by a leader using a team approach or by a person who perceives their role as hierarchical and dominating. Persons who experience the latter are often likely to resist supervision and anything they perceive as supervision. Pohly describes some of the difficulties faced in supervisory ministries in the context of the church. He specifically addresses the resistance on the part of the pastor, the committee charged with working most closely on personnel issues with the pastor, the congregation, and those who have judicatory responsibilities for supervision.

> 1. Pastors tend to avoid supervisory relationships. They perceive themselves to be professionals who work independently. They are the supervisors and don't need supervision. 2. Pastoral relations committees are inclined to shun their supervisory task. Most such committees do not understand and have never been prepared for their responsibility. 3. Congregations differ in their supervisory relationship with the denomination. Some tolerate the denomination's intrusion; others feel neglected through lack of attention; others welcome more contact but exercise little effort to initiate it. 4. Judicatory persons are more than occasionally frustrated in their attempts to fulfill their supervisory responsibilities with those committed to their charge.[8]

Theological students who have grown up or spent their adult life in the local church have probably not observed a clear supervisory relationship as it relates to the role of pastor. The writer's own experience in the field of Pastoral Educator indicates that often clergy resist supervision, specifically as they tie it to evaluation. This becomes both a hurdle and an opportunity as supervised ministries are incorporated into theological education. The supervisors and the students need to be trained in the ministry of good pastoral supervision. They bring reluctance with them, but they also bring the possibility of a new generation of clergy who see the supervisory relationship as one that benefits

themselves, the supervisor, and the church as a whole. While resistance to supervision can be anticipated, it also must be named and addressed because the essence of pastoral supervision is leadership development. Therefore, in working with the theological students or pastors, it is very helpful to provide an opportunity to talk about authority and pastoral supervision in the program.

Theological reflection is an attempt to discover God's presence in one's ministry and activities in order to discern the difference God's presence makes. It is imperative that caregivers are able to reflect on their ministry in order to grow in self-awareness. The caregiver also, with theological reflection, becomes aware of others. When caregivers achieve a degree of self-awareness, they become more sensitively observant of others. Finally, this awareness becomes a sensitivity to how God is involved in the life of the caregiver and receiver.

Pohly states that when supervisees come for supervision they bring two elements: themselves as persons and the ministry in which they are engaged. These are equal interconnected elements. These elements are presented as a report (ministry reflection, critical incident, or verbatim). In narrative terms this case can be called an *emerging story* (ES). It is a narrow slice of a larger story (actually several stories) being offered for reflection, representing "pieces" of both the person and the ministry. It is an emerging story because it takes on new life as a part of a larger story once it is told.[9] It is very interesting how one's personality and ministry are clarified and new meanings discovered

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[8] Kenneth H. Pohly, "The Purpose and Function of Supervision in Ministry," Center for Supervisory Studies, UTS, Dayton, OH.

[9] Pohly, *Transforming,* 119.

in the process of theological reflection. This seems to describe what the apostle Paul asserts—that people are in the process of becoming more like Christ.

When caregivers bring ministry reflection reports to the supervisory group, they are presenting pieces of themselves and their ministry. These pieces are examined and brought to light. The caregivers are given feedback about themselves and their style of ministry. The special value of theological reflection in this process is that the supervisor and the supervisee discern God's involvement in the ordinary, day-to-day ministry encounters. When there is an awareness of God's presence in these ministry encounters, then the ordinary becomes extraordinary because this is what God's presence does.

Joe Gross describes how a Clinical Pastoral Education group carried out a project focusing on theological reflection with a key goal of having some fun in the process. He concludes from the experience that such a group can achieve heightened sensitivity to theological and faith issues in other pastoral encounters, the discovery of options for future pastoral care situations or persons, assisting in integrating theological reflection into personal spiritual development, and encouraging development of a wide range of self-supervision possibilities.[10]

> The group started with the role play of a pastoral encounter. This was followed by group processing of role play. These were the steps they followed. 1. The group listed clinical *observations* of the encounter. 2. They listed the *human themes* observed in the encounter. 3. The group listed the *theological themes* of the encounter. 4. They wrote a *theological summary* from the above data. 5. The group outlined a Pastoral Care Plan.[11]

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[10] Joe Gross, "A Model for Theological Reflection in Clinical Pastoral Education," *The Journal of Pastoral Care* 48, No. 2 (Summer 1994): 131.

[11] Ibid., 132-133.

Joe Gross' description of theological reflection helps this writer understand what caregivers are about when they reflect theologically on the ministry. The author realizes how important theological foundation is to the work as caregivers. The following is his description of theological reflection.

Theological reflection is a process integral to our ministry to others and to our identity as pastoral persons. Structured efforts to seek theological understandings about our ministry experiences ensure a healthy balance between our knowledge and use of skills from other disciplines and our identification with the church and its biblical heritage.[12]

Joe Gross is saying that theological reflection is integral to the work of ministry. It is therefore necessary that this process be in place. Supervisor and caregivers need a structured forum of reflecting upon their ministry. Gross points out the healthy balance that we seek as we incorporate insights from other disciplines but at the same time remain grounded in church and biblical heritage.

Among the different ways of doing theological reflection is the seven-step process as outlined by Jeffrey H. Mahan in his article entitled "Claiming the Wisdom of the People of God: Recovering Biblical and Theological Language as a Primary Vehicle for Reflection on Acts of Ministry."[13] He says that our denominational backgrounds affect the way we perceive and notice what is significant to us in the reflection process. Mahan makes an important point about how he thinks we would respond in going about our theological reflections due to our denominational culture. For example, Lutheran piety might begin by looking for the relationship between law and gospel in the incident and our

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[12] Ibid., 134.10.

reflection on it. Presbyterians, remembering the tension between God's will and the public will and order, might ask how the "Lord of the conscience" guides. Evangelicals might remind us to look for the action of the Holy Spirit in the lives and incidents revealed. There is a need to be aware of one's denominational culture because it colors what aspects of the ministry are being reflected upon.

Kenneth H. Pohly, in "The Distinctiveness of Ministry Supervision," underscores the uniqueness of pastoral supervision in contrast to supervision in other disciplines. He gives the example of Paul's episode with Onesimus and Philemon. Here Paul did some supervisory intervention on the behalf of Onesimus. Most pastoral supervision occurs within the context of the parish. He proceeds to describe four factors that affect supervision in the church. These four factors are: context, participant, content, and process. Later he explains how spirituality and theological reflection become components of ministry supervision.

The seven steps are: 1) Presenting the case aloud; 2) Clarifying the information; 3) Sharing personal wisdom; 4) Pooling professional/educational wisdom; 5) Claiming the wisdom of the people of God; 6) Reflecting on the presenter's ministry; 7) Evaluating the process.[14] The key point of the article is summed up by this quote: "The distinctiveness of ministry supervision lies in its transformational nature and its capacity for facilitating the empowerment of persons and institutions in their journey of development."[15] This writer

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[13] Jeffrey H. Mahan, "Claiming the Wisdom of the People of God: Recovering Biblical and Theological Language As a Primary Vehicle for Reflection on Acts of Ministry," *Journal of Supervision and Training in Ministry* 14 (1992-1993), 249.

[14] Kenneth H. Pohly, "The Distinctiveness of Ministry Supervision," *Journal of Supervision and Training in Ministry* 10 (1988), 115.

[15] Ibid., 116.

finds this relevant to one section in the theological foundation of the document regarding the empowerment of caregivers and care receivers. Supervision should result in the empowerment of the supervisee.

CPE residents as Pastoral Care givers benefit both the patients and themselves along with the staff of the medical center. The pastoral supervision and pastoral care of residents at Health Midwest CPE Program is an ongoing work that in the process enhances collaborative creative ministry. It is imperative that students' pastoral needs are met and addressed in order for them to effectively care for others. Pastoral caregivers and seminarians and clergy need to pay attention to the personal need for self-nurture and self-care. Only as the author cared for himself, could he address his role as a caregiver for those under his supervision.

Truth and honesty are key components in the supervisor/supervisee relationship. The establishment of mutual trust is needed in the relationship so that the supervisee is able to tell his or her emerging story without self-deception. This writer now sees clearly where pastoral supervision of caregivers can enable the caregivers to grow and benefit from the supervisory relationship.

Incorporating theological reflection in the pastoral supervision of Clinical Pastoral Education will enhance the ministry because of its theological grounding. This makes their ministry more than just routine or ordinary work and has the potential to deeply touch people's lives in their distress and grief. It is God at work using believers to care for one another. This project is focused on the pastoral care of caregivers. Pastoral supervision was the vehicle for offering pastoral care. Critical theological reflection is an aspect of supervision that was used to do it.

The Ministry of Orientation

Particular concepts in Christian Theology and Practice are of critical importance to the process of orientation. The very word "orientation" has an interesting history. It is associated with the Orient, being taken originally from the Latin word, *orientem* (nom. *oriens*), which pertains to the specific part of the sky where the sun rises, *oriri*, in the east. This reference grew to mean the purposeful process of actually arranging oneself to face eastward as a means of regaining one's bearings. In the ancient world, when one lost direction, s/he literally regained bearings by turning to face the direction in which the sun rises. Facing the east, the known horizon, provides a trustworthy reference point from which to gain bearings and proceed. In this sense, the word "orientation" has clear interpolations for faith and ritual. Faith and its forms of practice includes those ultimate concerns which when faced provide our bearings, set our paths straight, and offer us the guidance we sorely lack. Without orientation, we become lost, confused, and prone to wander. Without proper orientation, we become subject to that sort of long sojourn in the desert, that circuitous route taken by the Jews on their way to the Holy Land (Numbers 14:26-34).

A major concept in Christian theology, specifically, Biblical Theology, is the church's charge to "equip the saints for the work of ministry" (Eph. 4:11-12). This is a serious requirement. It is a task to which we are called. It involves explicating and communicating to all people anywhere in the world God's all-encompassing love (John 3:16). If we fail to orient the world to God's love, we leave it, and we face being disempowered. We rob the world of the benefits of God's love, the many spiritual fruits on the tree of life. "Equipping" is a function of giving and receiving life. So, providing

orientation is a task associated with one's call, one's vocation. It is the provision of the manna that is necessary to be righted upon the wandering path and filled with a common profession. It is the segue to be adequately established, rooted, built up, and equipped for the varying tasks or ministries to which God has called one and all.

The task or orientation as referenced in this project should be understood as the one variously known in Church tradition as "discipling," "teaching," "equipping," or "enabling." This is central to the church's calling and purpose. A strong, well-developed understanding of orientation is a major tool useful in nurturing healthy, effective leaders, persons of faith, and vital organizations and groups. This project is designed to "equip equippers." It speaks specifically to enhancement of a called congregation of professionals whose role includes that of a post-graduate theological educator. Education is delivered through the function of consultation. This community bears the sacred responsibility of knowing formational values and recognizing their fruit in behaviors associated with successful participation in the process of adult education for ministry. Each participant needs to establish a working knowledge of ACPE's "cannon," a Holy Genre of documents. All must be illuminated so in the end, they are enabled to use a higher level of understanding in a very detailed, specific and specialized process of "discernment."[16]

Discernment is a long-standing theological practice and process associated with the life of the church, especially its process of maturation. The root word for discern come from the Latin '***discernere,***' meaning 'to separate or distinguish' and from the Greek '***diakrisis,***' meaning 'to test in crisis' or 'to distinguish good and evil.' It is central to any effective orientation to "equip" persons to assess transformational learning, faith

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[16] Danny E. Morris and Charles M. Olson, *Discerning God's Will Together* (Bethesda, MD: Alban Institute), 21.

development, identification of needs, cycles in life, ways to determine the degree of self-direction, societal or cultural impact, gender strengths, adaptations to and within curriculum, and planning and implementation of experiential adult formation in education for life and ministry. It consistently involves a group to cast light from various angles to build perspective. Discernment in the New Testament involves the testing of all teachings (I John 4:1,6) and exposure of teachings that are false (Ephesians 5:11). This accentuates precision and honesty, two characteristics the Apostle Paul considers foundational to the church. Discernment is a path by which we uphold the church as the "pillar and support of the truth." (I Timothy 3:15). This keeps integrity in the equipping process.

In a book entitled *Liberating the Laity: Equipping all the Saints for Ministry,* Paul Stevens provides an instructional perspective on the word "equipping" as it appears in Ephesians 4:12. He explains,

> Equipping is in the end a pastoral task. The Greek word for equipping, *katartismos*, is used as a noun only once—in Ephesians 4:12. But the word has an interesting medical history in classical Greek. To equip is to put a bone or a part of the human body into right relationship with the other parts of the body so that every part fits thoroughly. It means to realign a dislocated limb.[17]

"Equipping," as applied in this project's theological aim, refers to a process for aligning, restoring and preparing faithful persons for the work of the ministry of consultation as a very specialized part of the larger process of working with servants of the church. Among outcomes is that of helping persons called to ministry better understand their gifts and live out their calling in their chosen contexts be they institution, community, congregation, industry, or education. As leaders, those who are oriented have grown in knowledge and become more proficient in action. Their work as individuals is

magnified in community and together members evolve group maturity. The author believes that properly orienting consultation members is a theological and pastoral mandate, one replete with pastoral realities and dynamics. Such marries the primary goal set by the Apostle for leaders in Ephesians 4:12. That goal, or *telos*, is the equipping ministry. 'Equipping the saints' in a way of speaking about establishing the basics. It is about an intentionality taken to focus the sacred set of particulars necessary to refine the practice of leadership and achieve its priorities.

This project provides a sophisticated ministry that enables select and qualified others to minister more effectively as consultants. It paves the way by preparing servants to engage the opportunity to use their gifts and better live out their particular calling in a precise area of professional life. It achieves the goal about which The Apostle Paul exhorted Timothy. He counseled Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15, KJV). In this advice, there abides a very a fundamental obligation. It is a sacred principle in the Christian faith. We are expected, as leaders and witnesses, to be diligent, proactive, and thorough in all preparation for service. Orientation is service. It is ministry. We bear the charge to seek and find seasoning. In Christian faith, for the purposes of grow and development, we must continually ". . . leave the elementary teachings about Christ and proceed toward maturity . . ." (Hebrews 6:1, NIV). This, applied to the process of orientation, commends the principle of maturity. From the basics of admission interviews, consultants in CPE now proceed to the much deeper waters of consulting in the process of education as a ministry of teaching and learning.

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[17] R. Paul Stevens, *Liberating the Laity: Equipping all the Saints for Ministry* (Downers Grove, IL: InterVarsity Press, 1985) 25.

The vital, distinguishing characteristic of God's love, according to Christian tradition, is absolute acceptance. One theologian described the effect of God's permeating acceptance to be so stunning and thorough we are left in the quandary to accept our acceptance.[18] God's love is set forth to be the cardinal virtue, the greatest of all gifts (1 Corinthians 13). The love of God furnishes restorative benefits, present and eternal (Romans 6:23). Still, chief among them is mercy. God's mercy has, among others, the effect of empowerment. In contrasting the authority-laden image of God as King, the writer of Hebrews presents a Ruler God in whose courts there must be warmth, acceptance, and hospitality. For example, his supplicants may approach the throne "boldly" (Hebrews). Traditionally, God, through Jesus Christ, is exemplified as "down to earth," Emmanuel, God with us, and above all else, is one that is accessible. Wherever Jesus goes, crowds follow and, characteristically, celebrate and enjoy acceptance and kindness. Jesus, as God's messenger, defines his mission as devoid of "condemnation" (John 3:17) and rich in "salvation." Jesus shows in the heart of God a veritable cornucopia of unconditional positive regard. In fact, pushing that concept, the most remarkable and binding mandate in any world religion comes to us as "love thy enemy as you love yourself"(Matthew 5:44). That is as radical a teaching of hospitality as is discernable anywhere else.

Theologically, the loving dynamics associated with hospitality are central to the understanding and implementation of this project. Orientation brings to consultants the rising sun, the horizon of relevant standards and stipulations in the east, that place without which there is no way to find how to be current, relevant, and competent. It is the

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[18] Paul Tillich, *The Courage to Be* (Clinton, MA: Yale University Press, 1952), 181.

reservoir of safe harbor. From there, other vistas become navigable. Receiving and understanding the letter of the law in the East allows for hermeneutics in its spirit in applications in the north, south, and west. Facing "the book," the ACPE cannon, makes the many ways of accurate and helpful alignment possible. Each PCC consultant participant, though perhaps feeling the threat of divulged ignorance, unsettled anxiety, and disorientation in an unknown territory, quickly receives the bread and wine of hospitality. Hospitality is the medicine that makes discernment bearable and equipping exciting. As Christine Pohl says, " Hospitality is . . . a gift . . . central to the meaning of the gospel." She continues,

> When we offer hospitality to strangers, we welcome them into a place to which we are somehow connected, a space that has meaning and value to us . . . in hospitality the stranger is welcomed into a safe, personal, and comfortable place, a place of respect and acceptance and friendship. Even if only briefly, the stranger is included in a life-giving and life-sustaining network of relations. Such welcome involves attentive listening and mutual sharing of lives and life stories. It requires an openness of heart, a willingness to make one's life visible to others, and a generosity of time and resources . . . the experience is deeply enriching as well as quite demanding . . . Acts of hospitality participate in and reflect God's greater hospitality and therefore hold some connection to the divine, to holy ground. In joining physical, spiritual, and social nourishment, hospitality is a life-giving practice . . . fruitful and fertile, rooted in acts of care, shaped by tradition that gives it rich meaning . . . Hospitality in the abstract lacks the mundane, troublesome, yet rich dimensions of a profound human practice … practicing hospitality always involves risk and the possibility of failure, but there is greater risk and loss in neglecting hospitality.[19]

As Henri Nouwen has said, "If there is any concept worth restoring to its original depth and evocative potential, it is the concept of hospitality."[20] This project is a way to

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[19] Christine D. Pohl, *Making Room: Recovering Hospitality as a Christian Tradition* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999), 13-14.

[20] Henri J. M. Nouwen, *Reaching Out: The Three Movements of the Spiritual Life* (New York, NY: Image Books, 1975), 66.

receive consultants in a very demanding process of equipping. It is a way to cultivate their capacity to serve in theological education in the edification of those examined through discernment. It is a way for all who participate, consultants and consultees, to enjoy the richness of growth and challenge in a process encompassed by hospitality as herein defined. In so doing, we all have the distinct chance to be born again and again and again in the process of being and becoming associated with discipleship.

CHAPTER FOUR

METHODOLOGY

The research associated with this project originated as a function of findings from the Fall Accreditation review by distinguished members of the South Central Region of ACPE's Accreditation Site Review Team. The Site Team, speaking to opportunities for further program growth and development, accentuated orienting Professional Consultation Committee Consultants who participated with ACPE Faculty in the required mid-year review of residents. That the program utilized PCC consultants was impressive in and of itself. The team found that the PCC participants they interviewed indicated thematically that at times in mid-year consults they felt a bit inadequate, even hesitant about how best to proceed with the particular task at hand. Though consultants evidenced familiarity with the clinical method of teaching and learning in CPE, they expressed in the review a desire for concerted help to grasp and use particulars related to assessing completion of Level I CPE and better understanding associated readiness for entry into Level II CPE. Among the PCC consultants were persons with some awareness of what once was Basic and Advanced CPE, including decisions made in the program about transitions between the two.

Tangible project plans were developed through creative "brainstorming." This included the larger body of professional consultants who support the system CPE program in Health Midwest. Among them are the former Dean of the Nazarene Seminary, Rev. Dr.

Edward Robinson, and former Lutheran Bishop, The Rev. Roger Gieshon. In addition, the ACPE Center's unique and gifted Supervisor faculty contributed. The Rev. Dr. James M. Harper, III, Corporate Director, brought experience as a recent Chair of the SCR's Standards Committee and current Chair of the SCR's Accreditation Committee. The Rev. Dr. Charles T. Robertson, colleague and graduate of UTS, furnished his perspective as current Chair of the SCR's Certification Committee. Contributing meaningfully were three Health Midwest Supervisors-In-Training, Rabbi Nathan Goldberg, The Rev. Robert Green, and the Rev. Victor Wilson. Each has been a frequent personal benefactor of the PCC consultant committee in their ongoing training. The project was strengthened by insights from the PCC's two Co-Chairs, The Rev. Peg Wisner, ACNO, RN, and The Rev. Dr. Kendall Jones, D.Min. Dr. Jones brought experience also as a former SIT. Finally, the project was the benefactor of the perspective of Imam Talib-ud-Din Al-Ansare, recent consumer of consultation and himself a current CPE resident.

The method cultivated to achieve orientation of PCC members had several aspects. As stated, the central aim was to enable them to better assess CPE Residents' progress with Level I Outcomes (Appendix A), including their readiness for Level II CPE (Appendix B). To that end, three distinct educational sessions were developed. They were conducted incrementally and chronologically. Structurally, each was an hour in length, 30 minutes for formal presentation and 30 minutes for question and answers. Three sessions were conducted over a three-week period. PCC Participants were selected in terms of prior history of participation in consults and interest (Appendix C).

Session One clarified the rationale and mechanics of the mid-year consultation. Careful attention was given to each section of the set of materials students were required to complete and present. The intent behind each requirement was reviewed. The student's

request and how it was congruent with Level I outcomes, the student's evaluative interpretation of personal progress with current issues, and a self-assessment of personal and pastoral strengths and limitations. The "Guidelines for CPE Student Consultation" were reviewed (Appendix D). The document is included in the CPE program's Master Student Handbook. Residents receive a copy and sign an agreement for training to evidence its review per terms of admittance. It was noted that ACPE Standards (Appendix E) require integration of consultation for students in the teaching and learning process.[1] Benefits for student and CPE Supervisor were outlined in terms of segue to help shape further and more specifically, the ongoing educational covenant and dynamic process. The consult was characterized as an occasion for confirmation of achievement, especially CPE outcomes. Further, it was explained that the injection of diverse evaluators augment the perspective from which students' strengths and limitations in education and ministry can be discerned. Next, consultation was portrayed as a medium for identifying future objectives, educationally and professionally, in terms of direction. Finally, it was stressed that the dynamic experience of a consultation itself as an "event" serves as a vital preparatory "test-situation" parallel with both a job interview and a certification/credentialing appearance before boards, e.g., The Association of Professional Chaplains, NACC,

Session Two was designed to move from a macro to micro perspective. Its focus was explication of specific assessment criteria for Level I CPE. Therein CPE Objectives (Appendix F) and outcomes associated with Level I CPE were reviewed. Emphasis was given to the central matter of how students were able to demonstrate basic familiarity with

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[1] ACPE Standards 223.5

and use of the clinical method of teaching and learning in their educational process. Nine benchmark outcomes of Level I CPE in ACPE Standards were reviewed (Section 251.1-9). Illustrations of how they might be addressed were provided to stimulate conversation.

Session Three paid particular attention to contrasts between students who function in Level II CPE versus Level I at the point of consultation. A checklist with qualifying criteria was provided (Appendix G). This includes the following: 1) clarity of the student's stated request; 2) evidence of how well the student used training in the two units prior to appearance; 3) the degree of experienced openness, collegiality, and management of personal anxiety in the text situation; 4) perceived degree of teachability in the learning process and the interview; 5) sense of how honestly the student presents his/her personal strengths/limitations as they inform the ministry discussed; 6) vitality and relevancy of current learning agendas identified for present and future attention; 7) dynamic awareness in the meeting itself in terms of application to in and out of group relationships, especially ministry and use of CPE for education; 8) degree of educational collaboration the student has appropriated in terms of relationships with primary CPE Supervisor, peers, staff; and 9) the student's demonstrated capacity to achieve self-directed learning and self-supervise.

Sessions were conducted each week on three separate Wednesdays. The sessions occurred February 12, February 19, and February 26 of 2003. In terms of the appointed hour for meeting, we convened between 11:00 a.m. and 12:00 p.m. After initial introductions the scope and purpose of the project were shared briefly. Most participants were familiar with each other, having worked with one another before as consultants. Meetings were held in the Group Room of the Clinical Pastoral Education Program, commonly referred to as Room 208. The number of attendees for sessions varied; e.g.,

session one: seven; session two: five; and, session three, nine. Content notes were given to those who missed a session (Appendix H).

A comprehensive group post-test survey was provided to all 13 PCC participants in order to test perceived helpfulness of the content offered in orientation (Appendix I). Members were given an actual copy of the Survey. In Session One, a roster of the residents scheduled for upcoming consults was provided, including their dates for meeting (Appendix J). Indication that a brief interview would follow consults with two participants was made (Appendix K). A set of assessment skills for use by PCC consultants in interviews was formulated (Appendix L).

The author met with each consultant briefly after s/he participated in a student consultation. This was to gain a direct audit in narrative of the participant's immediate point of view regarding the consultation. In each encounter, three pre-formulated questions were asked based on the project's aim (Appendix M). The author recorded unstructured responses that constituted provided formative evaluation. The first question was: "How did the orientation affect your confidence and ability to consult with the Resident?" The second question was: "How could the orientation have been improved?" The third question was: "What was beneficial about being oriented prior to serving as a consultant?"

Selection of the particular format of research methods for this project was a function of verifications of having taught a transformative skill. Lectures and a certain set of specialized knowledge were provided. The two were integrated in the performance of a post-graduate, evaluative test designed to assess certain aims.

CHAPTER FIVE

FIELD EXPERIENCE

This project began on February 19, 2003. As explained previously, its aim was to orient a select set of PCC consultants and adjunct faculty in our CPE program to the role of consultant for mid-year meetings with residents. Specifically, this was the first of three projected sessions. It targeted member competency by providing content entitled "Rationale and Mechanics for Mid-Year Residency Consultation." Particular attention was given to the detailed exploration of the Mid-year consultation as an educational process for CPE Residents. Of the thirteen (13) consultants selected to be participants, seven attended session one (Appendix C). Lecture notes were provided all who were unable to attend. Attendees and absentees were provided a set of handout material with two sections. The first was entitled "Guidelines for CPE Student Consultation" (Appendix D). The second was marked "The Objectives of CPE" (Appendix F).

The seminar was conducted in CPE Room 208 and began at 11:00 a.m. After brief introductions and greetings were shared, the chief aim of our meeting was stated, including the overarching goal of the project. The author explicated the session's structure, which included thirty minutes of didactic material to be followed by a thirty-minute period of discussion or questions and answers. Lecture notes provided facilitated each participant's ability to focus upon and follow details of the presentation (Appendix H).

Careful attention was given at the outset to incremental materials students were required to formulate and provide prior to the actual consultation session (Appendix D). The items explained included: 1) requirement of a stated consultation request, 2) rational for the same, 3) evidence of congruence with CPE's various outcomes for Level 1 and level 2, 4) self-evaluation of current progress in training, and 5) self-assessment of awareness of pastoral and personal strengths and limitations.

This orientation clarified that ACPE required consultation for students per its Standard 223.5. Some of the benefits of this were identified, including: 1) refinement of ongoing educational covenants, 2) engagement in education as a dynamic process, not merely transmission of content or simply the superficial appropriation of skill sets, 3) the confirmation of the specific achievement of set CPE outcomes, 4) diversification of resources for feedback, 5) confrontation with the dynamic method of peer review that abides at the heart of the professional credentialing process in pastoral care and counseling, and 6) identification of future educational and professional objectives to satisfy and achieve.

Discussion of the presentation was engaging, rich, and diverse. The presentation took longer than scheduled, but attendees did not let that stop their inquiry. Some participants indicated that the content was interesting but overwhelming. Several communicated an increased awareness in the level of understanding and respect for the type of teaching and learning CPE involves. There were questions about board certification and consultation and about movement from Level 1 to Level II in terms of gaining credentials for pay increases due to performance achievements. Interest surfaced on the concrete ways standards, outcomes, and educational contracts intersected. There

was some discomfort about making subjective judgments that was alleviated somewhat by having more concrete criteria by which to offer advice or make a readiness decision.

The second orientation session occurred February 26, 2003 in CPE Room 208. Five of the chosen thirteen PCC members were in attendance. The topic for session two was defined as "Specific Assessment Criteria for Level I CPE in the Mid-Year Residency Consultation." Again, the agreed upon time frame was a half hour for the presentation of content and another half hour for questions and answers or dialogue. Six areas were covered. They included the following: 1) The Objectives of CPE (Appendix F), 2) Definition of Level 1 CPE, 3) Nine Outcomes of Level I CPE, 4) Assessment Criteria for Level I, Use of Assessment Criteria for Level I in a Consultation (examples provided), and Student Understanding of the Clinical Method of Learning and Its Use. Two handouts provided. One was "Assessment Criteria for Level I CPE" (Appendix G). Another was "Outcomes of Level I CPE" (Appendix A).

After brief, casual greetings, the session was begun. Members were enthusiastic and interested. The presenter took a more detailed (micro) versus overview (macro) approach in terms of content. The actual objectives and outcomes for Level I CPE were identified and reviewed one by one. Emphasis was given to the central matter of how to know if students demonstrate basic familiarity or awareness and use of the clinical method of teaching and learning. Illustrations were provided to shine light upon how the nine outcomes of Level I CPE might be addressed.

The author began the discussion with a question about how to determine if Level I outcomes are actually being addressed. To that end, he asked a key question by which to judge "use" of CPE in Level I. After fielding remarks, the group and author agreed emphasis about progress came to roost upon a student's actual knowledge of the clinical

methods of CPE married with their use; e.g., case, IPR, group presentations and lectures. Level I was characterized as an informed process of specific acclimation after which methods of teaching and learning came to reflect a self-conscious use of them for education for ministry. Also, agreement emerged as to the importance of peer interaction and the quality of Supervisor-Student relationship(s).

Session three occurred on March 5, 2003. Nine of the thirteen PCC members attended. The session began at 11:00 a.m., again conducted in CPE Room 208. The topic for presentation and discussion was "Contrast: Level I versus Level II CPE in the Mid-Year Residency Consultation." Handouts provided were "Checklist of Qualifying Criteria" (Appendix G) and "Outcomes for Level 2 CPE" (Appendix B).

This session's content stepped squarely into the question of how one determines completion of Level I outcomes and readiness for, or progress in, those for Level II. The checklist of qualifying criteria was a tool offered to participants to help them objectify the types of behavior concomitant with students clearly ready to enter Level II CPE. Nine items were presented and discuss as vital. Among them were the following: 1) clarity of the student's stated request; 2) evidence of how well the student used training in units prior to the appearance; 3) the degree of openness that is actually "experienced" in the student's self-presentation (collegiality and management of personal anxiety in the test situation); 4) their perceived capacity for teachability in the learning process; 5) sense of how "honest" the student presents him/herself as s/he discusses the ministry presented; 6) the vitality and relevancy of the learning issues identified for current and future attention; 7) demonstration of dynamic awareness in the meeting itself; 8) the degree of educational collaboration the student has incorporated with primary CPE Supervisor, peers, and staff;

and 9) the student's demonstrated capacity to achieve self-directed learning and self-supervision.

Consultants commented that material reviewed brought clarity to questions about performance rulers. Heretofore, there was a question about what "trends" to look for among students to know Level II CPE was in process or at the doorstep. Clarity was received about the place of the committee in the process of deciding. It became clear that the Supervisor is the sole decision maker, which, for many, was relieving. That distinction was important. The group asked about relativity. It appeared to them that some unremarkable students were still able to demonstrate capacity to do Level II, but did not have the "star factor." Also, a question receiving considerable attention was the part receiving Level II credit might play in a student's future employability. Finally, there were questions about how students receive results after consults were completed. Several wondered if comments they made would be identified to the student.

An individual consult was scheduled for each of the CPE Center's eight residents. Dates for appearances were assigned (Appendix J). A maximum of three (3) trained PCC consultants participated in each consult. Seven of the 13 PCC consultants were interviewed immediately after sessions and asked three pre-formulated questions: 1) How did orientation affect your confidence and ability as a consultant? 2) How could the orientation have been improved? 3) What was beneficial about being oriented prior to serving as a consultant?

In terms of question one, "How did orientation affect your confidence and ability as a consultant," PCC participants responded as follows: "I was more confident when evaluating residents," "My ability to measure interpersonal learning has been enhanced," "I enjoyed being a part of the process of the consultation," "The orientation and consultation

meeting were eye opening experiences," "My capability to evaluate others was strengthened," "My confidence was increased and my effectiveness was heightened," and "It gave me a new realization about the level of intensity such training requires in ministerial students. Now, I am real curious about the actual qualifications of chaplains and ministers I meet." All evidenced increased confidence. Findings supported clear and strengthened confidence. It is easy to interpolate from the set of responses a deepened appreciation for the residents, the training they have undertaken, and also for their trainers. Finally, having realized the in-depth, intense process of training underway, one consultant was clearly convinced that all clergy needed a dose of CPE. Without a doubt, the entire group reported gains in confidence as a consultant.

Question two, "How could the orientation be improved," had the following responses: "More session time could have allowed for increased interaction," "Conduct the three sessions within a shorter time interval and provide example questions for consultation interviewers," "Allow longer time for dialogue and discussion in the sessions," "Present the training materials in a PowerPoint software medium," "Provide lecture notes more in advance of the training session," "There were a lot of materials to cover within a short time," "The orientation needs to include more than thirty minutes for discussion." By consensus, it was determined the sessions both for presentation and discussion pushed the limits set. Overall, everyone agreed we needed more time to prepare better. However, we took more time. Also, some from the PCC group liked to have all material well ahead of time to prepare. Though they confirmed that what they learned was valuable, the session would have held even more benefit for them if the notes were given to them sooner. Finally, curtailing the volume of material covered, or expanding the time in which to cover the content could have improved the product and process.

Question three was, "What was beneficial about being oriented prior to serving as a consultant?" Responses included the following: "Being oriented increased my awareness on how to be an evaluator," "I learned to know and apply the objectives of CPE," "Knowing CPE's outcomes helped me define my role in the review," "I have a new level of respect for chaplain residents," "My hesitancy about being an effective member was reduced greatly," "Training helped me understand qualifying criteria by which to evaluate learning," and "It increased my comfort level about assessing Level II readiness." In these findings, confidence, knowledge, and comfort with the task of consultation all increased. Each narrative evaluation verified the aim of the project and confirmed its considerable success.

A comprehensive group post-test survey was conducted once after completion of the last resident consult (Appendix I). The seven PCC participants who attended at least one of those consults were chosen as respondents. The survey they each completed was composed of 10 positive statements about the benefit of having been oriented. Overall among the seven, 41 of the responses to the 10 questions evidenced strong agreement that orientation was beneficial. Twenty-three responses agreed that the orientation was valuable. The remaining six responses registered further agreement. Significant in terms of findings was the fact that no response registered disagreement of any kind with the orientations' benefit. Overall, the entire set of 70 total responses agreed that the orientation provided was a benefit. That was the unanimous consensus.

POST-TEST SURVEY: I understand the ...	P1	P2	P3	P4	P5	P6	P7
1. Rationale for Mid-Year Consult	1	2	1	1	1	1	1
2. Guidelines for Assessment	2	2	2	1	1	1	1
3. ACPE Standard Requirement	2	1	1	1	2	1	1
4. LI Assessment Criteria	1	1	2	2	1	1	2
5. LI Outcomes	1	1	1	1	2	1	2
6. Clinical Method of Learning	1	1	1	3	2	1	1
7. Readiness for Level II	2	2	3	2	2	2	3
8. Evaluating Teachability	1	2	1	3	1	1	1
9. Self-Supervision/Self-Direction	3	1	2	3	1	2	2
10. Orientation Peaks Effectiveness	2	1	1	2	1	1	1

LEGEND:
P = Professional Consultation Committee Member Participant
1-10 = Individual Group Post-Test Survey Questions; 1 = Strongly Agree, 2 = Agree, 3 = Somewhat Agree, 4 = Disagree, 5 = Strongly Disagree

In terms of the analysis of this data, findings are evident on a question-by-question basis. In terms of question one, results were strongly indicative of a grasp by PCC consultants of the rationale for mid-year consultations. Eighty-five percent (6) of the respondents strongly agreed (SA) that they understood the rationale for consultation and the other 14% (1) also agreed (A). Thus, there was a confirming 100% agreement about apprehension of the aim of the consult. The overall quality of that agreement was predominantly strong. Similar levels of convincing agreement concentrated in respect to other questions. For example, this was true in the following cases: question 2 - Guidelines for assessment (42%-A and 57%-SA), question 3 - ACPE Standard Requirement (28%-A and 71%-SA), question 4 – Level 1 Assessment Criteria (42% -A and 57%-SA), question 5 – Level 1 outcomes (28%-A and 71%-SA), and question 10 Orientation Peaked Effectiveness (28%-A and 71%-SA). All show pervasive confirmation that the orientation was beneficial.

Questions 6, 7, 8, and 9 each included at least one response "somewhat agree." In order, questions with ratings that included the score of 3 were as follows: question 7 had two 3's, question 9 had two 3's, question 6 had one 3, and question eight had one 3. Ostensibly, even bearing scores of "3," the spirit of evaluation is yet positive. For all, the consultants left training in agreement that it was beneficial to them. More minimal agreement on benefit was about grasping readiness for Level II and the assessment of qualities that include self-supervision, or, otherwise recognized as self-direction in learning. The author concluded that these are the two more complex and difficult dimensions of consultation for even seasoned persons to apprehend. Thus, the finding was not surprising. However, evidence remained to warrant the conclusion that the orientation made a significant contribution to each participant's confidence and sense of competency as a consultant.

In terms of evaluation by means of the use of personal observation, the author was attentive to several factors in reaching conclusions. First, there was a marked increase of observable confidence in their role as a consultant. Second, there appeared to be several interventions informed by better technical understanding. For example, reflections were offered on the post-graduate quality, or lack thereof, of the written materials. Also, there appeared intentional interactions at the outset aimed at getting to the learning contract, what the student wanted from the consult, and interactions informed by an assessment of progress to this point in training. Finally, there were segues indicative of the use of the check lists, an understanding of the clinical method of learning, and awareness of the tension inherent in completion of Level I outcomes and readiness for Level II. Third, the consultants appeared to wait less on the lead of the CPE Supervisors or SITs. They proceeded informed by the aims for the hour. Finally, in debriefing, the quality of

interaction and analysis was much higher, reflecting the syntax, language, and perspective of APCE Standards and the two dimensions of CPE.

CHAPTER SIX

REFLECTION, SUMMARY AND CONCLUSION

This project, like the program itself, married the creative with the practical. Every session, every subject, every trip to Dayton, each comment by mentors, and all the resources and support at my ministry context, led eventually to this innovation. That end was made possible by the author's experience of hospitality.

At times, the writer struggled to navigate the path in this process, to draw lines between the dots, and to bring to tangible form the chaotic stirrings felt and glimpsed. Eventually, there came an "a-ha" after time given and patience received. In that moment of providence, two incredible strengths inherent in this project adjoined. They merit identification from the outset.

The project, like the program, was profoundly practical. There emerged a visible need for enhancement in conjunction with a 10-year accreditation review.[1] To move our ministry of education in CPE to the next level we discovered a very specific way to go there. Residents immersed in a four-unit process needed consultation halfway home on their journey. Our process for providing that, especially through integration of PCC members, needed a boost. The project was a major quality improvement initiative. It was imaginative.

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[1] See the Abstract of the Project on page v.

With all the "new wine" present in ACPE in terms of accreditation stipulations, this project compelled a newly found vision joined with organization and implementation. In retrospect, I see at the center of this entire endeavor the bonding foci of dreaming and creating. Those, I believe, reflect the very nature of our Creator God who calls us to participate in co-creation and who modeled the same from the outset of time.

The seminal aim of the project, to orient to the role of consultant for mid-year meetings with residents, was appropriate. This involved careful selection of a core set of PCC consultants to be adjunct faculty in our CPE program for this purpose. Discovering this epicenter as an aim for the project married focus with intentionality. The credibility of the need the project would address was substantiated by findings in the accreditation review. Subsequent verification of that need with the PCC members was confirming. Listening to the potential destinations from these road signs, the author took heart in having a sound direction to follow and specific outcomes to achieve. This returned passion and energy was necessary to engage fully and proceed successfully. At all times, there was a sure sense of serving others to high ends; e.g., the PCC members, the residents, conjoint faculty, and the program as a whole, including the many whose names do not appear herein.

The various methods of evaluation employed in this project provided related yet divergent segues by which to reach conclusions about its effectiveness. Pre-formulated questions administered immediately after the event of consultation provided beneficial feedback. Question-1 returned welcome findings about a major aim of the project—to heighten the confidence level and self-perceived ability of each PCC consultant. Thus, established facts through questioning evidenced reason to claim success. All respondents reported peaked confidence and sharpened ability (Appendix 13). In addition, results

indicated deepened appreciation for our residents, their training, and their trainers as well. To our delight, participants experienced deepened appreciation for CPE. They left convinced of its benefit for all clergy.

It is one thing to speak in general about confidence and ability, but a sure benefit of the narrative interview was the specificity it delivered. That came in responses to question two. After receiving the results, it became clear that this question and the intentionality behind it, taken together, were strengths. The design of the project included orientation before any of the PCC consultants sat in sessions with residents. Thus, the author was interested in hearing what the participants found to be memorable and helpful. The question was designed to avoid prompting. Results were encouraging and impressive (See Appendix 13). From among those who do not live and breathe CPE as we do, there came a parade of mentions that included: knowledge and applicability of "objectives of CPE," "outcomes," "qualifying criteria by which to evaluate learning," and "assessing Level II readiness." These findings reflect heightened confidence, knowledge, and comfort with the task of consultation. They also indicated a significant degree of integration of specific content presented. This success was considerable.

The central themes of limitation of the project fell squarely upon aspects of its infrastructure. By this the author means its structure, including aspects of organization, delivery, and frequency. The content provided was confirmed to be excellent. Achievements derived by the project were substantial. Still, several recommendations for tweaking surfaced. Limiting the sessions to an hour of time was shortsighted. It was an effort to be conscientious, efficient, and functional with respect to the busy schedules of those participating. It was intentionally brief with the hope of increasing the likelihood that more would participate. However, the time limit was a weakness. Though much was

achieved, participants wanted more time for "dialogue and discussion" (See Appendix 13). Also, there was a weathering effect. The monsoon of content drenched but did not necessarily quench. Lengthened presentations might have been more helpful. Also, spreading out the design to include six sessions, not just three, to include a wrap-up time solely for dialogue and questions would have been wise. In part, those serving in medical center environments have become accustomed to media presentations, bullets, and visual entrees. There was mention of the need to provide training using the support of a PowerPoint format. As a result, at a deeper level, the formats the author created and presented did not address the wider range of learning styles of PCC participants, especially the visual. Perhaps it would be wise to reformat presentations guided by the models of Kolb or Gardner.[2] Overall, sessions pushed the limits set. More time was needed. More lead time was needed for all to have handouts to abet preparation. Finally, reducing the amount of material covered and expanding the time in which to cover content, would have, as findings indicate, improved the product and process.

Using the comprehensive group post-test survey was one of the strengths of the project design. It was far enough removed to offer the type of retention comments that were not accessible in those close to the event. Also, the representation in the survey of seven PCC participants of those who attended at least one of those consults was a good sample. The choice to frame questions as positive statements targeting specific benefits, while perhaps prompting, were aimed precisely at the overall intents. The findings were confirming and helpful to evaluate objectively the credibility of the project and its successes. The majority of responses verified strong agreement that the orientation was a

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[2] These are two tools the author has utilized to assess CPE students; Kolb's the Learning Style Inventory and Gardner's Multiple Intelligence Theory.

benefit. However, the telling number was this. All seventy (70) responses reported agreement that orientation provided by this project was a benefit (Appendix M).

The third aspect of evaluation employed was supervisory observation. The author had a prime perspective from which to watch, wait, and wonder regarding what would become of the process. First, it was evident that PCC members who came and participated were self-motivated and passionate about CPE, especially their part in it. That gave the researcher reason to believe that the benefit offered would be realized. In addition, the length of time used to digest content after the didactic section was protracted. We consistently remained together well after the hour limit, fueled by interest and commitment. Comments after session interviews gave way to conversations that were followed up in lunches, through phone calls, in e-mails, and in the halls of the medical center. Finally, in the sessions, oriented PCC members were more proactive. They proceeded well aware of the format for consultation and could anticipate its various stages. Questions often referenced the objectives or evaluation criteria. Written materials were discussed and therein were heard comments indicating application of content digested. Finally, in the post-committee time dedicated for writing a report, evaluation offered by PCC members was done with great energy, with significantly more confidence than in the past, and in technical, specific language. These realities reflected deeper integration of content given in the orientation sessions.

The chosen project was resoundingly professional, practical, and contextually applicable. The marriage between its achievement and my job description was very beneficial. This experience provided a segue to create, to contribute, and to help shape a nodal part of our CPE Program. It bonded a primary quality assurance issue with an enhancement measure that proved successful—that being the selection, integration, and

orientation of members of the ACPE Program's Consultation Committee to be consultants in the required mid-year consultation with its residents.

The selection of Professional Consultation Committee Members was itself a meaningful process. Working with a PCC of more than 30 members for the system presented a diverse, rich opportunity. The author could draw from a group that was highly motivated to contribute, knowledgeable of CPE, and experienced in consultation in general. Selection and training was achieved using groups. While efficient, this mode sacrificed gains accessible one-to-one. This became more evident over time. As mentioned previously, conversation in phone calls, hall-talk, and e-mails were indicative of the desire to have personal contact with the author as facilitator. For improvement, the author recommends that each PCC member be visited on a one-to-one basis about the project at the outset. Follow-up would occur strategically thereafter. This would include cultivation of the individual bond with participants as they prefer it.

The sub-group that actually completed the training proved to be that core set of reliable adjunct faculty that has consistently been there for us. Every CPE program can benefit from cultivating this type of working PCC consultants. They can bring collective support, wisdom, and perspective to broaden and deepen the teaching and learning process. After completing the field experience, this central conclusion remains from among all other as deeply set in my mind.

In sum, the author, having mentioned infrastructure changes, would recommend the following. Ideally, the orientation of PCC members as consultants with residents coming for mid-year consultation should occur in the first unit of the year. By situating it in September, October, or November, more lead time can be captured and pressure to "cram" would be lessened. The content of the orientation in terms of sessions should be

presented in six, not just three, meetings. The condensed approach used in this project unduly neglected how overwhelming the material could seem and how important it is to dialogue at more length about it. In retrospect, additional pertinent sessions would include: 1) Rationale for Consultation, 2) Mechanics of the Review, 3) Specific Assessment Criteria, 4) Level I CPE, 5) Level II CPE, and 6) Review and Integration: A Dialectic Conversation about Consulting with CPE Residents.

Actual meetings should last for one hour and a half. This would offer ample time necessary to discuss the material covered. Pressure to meet for only one hour proved to be hindering. Experience from implementing the project made it evident that providing written materials to participants ahead of time is very important. The author recommends achieving this with at least two weeks of lead-time. Structurally, the author remains convinced that it is helpful and wise to conduct the sessions in the actual context where consultations will occur.

Finally, actual consults with the residents were scheduled over an eight-week period (Appendix J). In hindsight, that was too protracted a timeframe. Nearly every consultant agreed that having multiple consults over a few days made more sense. Feedback put the author in mind of practices used by the ACPE's Certification Commission in meeting its candidates. As busy as consultants were, they each agreed that if days were planned, they had flexibility to arrange an entire morning or afternoon away from their daily duties. In fact, some indicated willingness to participate in a retreat and meet students all day. The recommendation to schedule consultations in one week with serial sessions has substantial concomitant strengths. Continuity would be maximized. Direct participant proficiency could be built upon from session to session experiences. The lengthy format unnaturally affected the third unit of CPE. Concentration of training group

anxiety was missing. Conversations in the residency group lingered about anticipated meetings so a sense of closure was not sufficiently reached. Ideally, the sessions should be completed before the third unit so insights gleaned therein can be integrated.

Though unanticipated, a Supervisory CPE seminar generally conducted on the day of the orientations was ultimately compromised. Initially, the hope was that SITs could benefit from participation in the consults. While they did, they missed the depth to which intentional focus upon their specific educational process alone would have brought them. However, they did learn a great deal about program management, writing consult reports, interviewing, and criteria for Level I and Level II CPE.

In retrospect, the author recalls clearly the starting line of his educational journey. Today, paradoxically, he feels both the weight and lift of its cumulative effects. Though he is keenly aware of the erratic footprints often carrying him far from the straighter way, he was not ultimately diverted nor was he ever entirely defeated. Like the tide that exerts energy, hesitates, then withdraws, so were his cycles. Though tempted to quit, the author never lost resolve. What matters most is not when you started but how you finish. That, he believes, is ultimately a function of character. The entire experience made the author a better man, a deeper person, a more mature professional, a more spiritual leader, and a more prepared clinical pastoral educator.

In conclusion, the experience of the research project has allowed this author to be a believer of Gibran's poetic words "On Teaching."

> Then said a teacher, Speak to us of teaching. And he said:
> No man can reveal to you aught but that which already lies half asleep in the dawning of your knowledge.
>
> The teacher who walks in the shadow of the temple, among his followers, gives not of his wisdom but rather of his faith and his livingness.

If he is indeed wise he does not bid you enter his house of his wisdom, but rather leads you to the threshold of your own mind.

The astronomer may speak to you of his understanding of space, but he cannot give you his understanding.

The musician may sing to you of the rhythm that is in all space, but he cannot give you the ear which arrests the rhythm nor the voice that echoes it.

And he who is versed in the science of numbers can tell of the regions of weight and measure, but he cannot conduct you thither.

For the vision of one man lends not its wings to another man. And even as each one of you stands along in God's knowledge, so must each one if you be alone in his knowledge of God and in his understanding of the earth.[3]

[3] Kahlil Gibran, *The Prophet* (New York, NY: Alfred A. Knopf, 1975), 56-57.

APPENDIX A

OUTCOMES OF LEVEL I CPE

OUTCOMES FOR LEVEL I CPE

Level I CPE addresses basic competencies and issues of pastoral reflection, pastoral formation, pastoral identity, and functioning in one or more units of CPE. At the conclusion of Level I CPE, the student will be able to:

1. Articulate central themes of her or his religious heritage and the theological understanding that informs one's ministry
2. Identify and discuss major life events and relationships that impact on personal identity and as expressed in pastoral functioning
3. Demonstrate the ability to initiate helping relationships
4. Initiate peer group and supervisory consultation and receive critique about one's ministry practice
5. Risk offering appropriate and timely critique
6. Utilize the clinical method of learning to achieve his or her educational goals
7. Demonstrate the ability to integrate in pastoral practice conceptual understandings presented in curriculum
8. Formulate clear and specific goals for continuing pastoral formation with reference to one's strength and limitations
9. Recognize relational dynamics within group contexts

APPENDIX B

OUTCOMES OF LEVEL II CPE

OUTCOMES FOR LEVEL II CPE

Level II CPE addresses advanced competencies and issues of pastoral function, pastoral reflection, and pastoral integration in a program of at least four units of CPE.

At the conclusion of Level II **CPE** the student will be able to:

1. Articulate an understanding of the pastoral role that is congruent with his or her values, basic assumptions, and personhood
2. Provide pastoral ministry to a variety of people, taking into consideration multiple elements of cultural end ethnic diversity, social conditions, systems, and justice issues without imposing one's own perspectives
3. Demonstrate a range of pastoral skills, including listening/attending, empathic reflection, conflict resolution/confrontation, crisis management, and appropriate use of religious/spiritual resources
4. Assess the strengths and needs of those served, based on an understanding of behavioral science and grounded in theology
5. Manage ministry and administrative function in terms of accountability, productivity, self-direction, and clear, accurate clinical communication
6. Demonstrate competent use of self in ministry and administrative function including: emotional availability, appropriate self-disclosure, positive use of power, a non-anxious and non-judgmental presence, and clear and responsible boundaries
7. Establish collaboration and dialogue with peers, authorities and other professionals
8. Demonstrate self-supervision through a realistic assessment of one's pastoral functioning

APPENDIX C

PROFESSIONAL CONSULTATION COMMITTEE CONSULTANTS

PROFESSIONAL CONSULTAION COMMITTEE CONSULTANTS

The Rev. Peg Wisner, RN, MN, AOCN
Co-Chair, Professional Consultation Committee
Baptist-Lutheran and Menorah Medical Centers
Kansas City, MO-Overland Park, KS

The Rev. Dr. Kendall D. Jones, Sr.
Co-Chair, Professional Consultation Committee
Senior Pastor, Second Baptist Church
Kansas City, MO

Mr. Haywood Smith
Risk Management
Overland Park Regional Medical Center
Overland Park, KS

Rev. Jerry Sykes
Santa Fe Hills Baptist Church
Kansas City, MO

Ms. Jean Stipppich
Performance Improvement
Baptist-Lutheran Med. Ctr.
Kansas City, MO

Mrs. Cyndi Johnson, RN
Chief Nursing Officer
Baptist-Lutheran Medical Center

Mrs. Paula Robinson,
Kansas City, MO

Mrs. Betty Gimber
Patient Representative
Research Medical Center
Kansas City, MO

Sandy Turner, RN
Pain Management
Baptist-Lutheran Medical Center
Kansas City, MO

Mrs. Becky Schaid
Executive Director
BTL Legacy Foundation
Kansas City, MO

Bishop Roger Gieshon
Retired ELCA Bishop
Overland Park, KS

Mr. Michael Poss, RN
Director of Surgery
Baptist-Lutheran Medical
Kansas City, MO

APPENDIX D

GUIDELINES FOR CPE STUDENT CONSULTATION

GUIDELINES FOR CPE STUDENT CONSULTATION

The Association for Clinical Pastoral Education, Inc.,
The Health Midwest CPE Program
Baptist-Lutheran Medical Center
Research Medical Center

CPE Student Consultation
A Program Component

ACPE Standards require the integration of consultation for students in the teaching and learning process (ACPE Standard 223.5). Consultation is an integral, weekly component of Supervisory CPE. In our single unit programs, e.g., Summer Full-Time or Extended CPE, consultation occurs in several ways; e.g. at mid-unit in program evaluation, through the incorporation of inter-disciplinary relationships in the design of each unit reporting. In our residency one and residency two formats, an experience of consultation is integrated as a required curriculum component. The event of consultation in the residency program happens after the second unit is completed, or generally at mid-year.

Aims

Used effectively, consultation in any CPE format is a beneficial resource. It is a useful segue in the process of surveying and confirming the degree and more specific nature of one's growth and development. Consultation can furnish highly focused feedback grounded in immediate interaction. It is a reliable resource by which to confirm learning and to gain bearings for future learning. Consultation can help shape one's educational contract, confirm achievement of the outcomes of CPE, and extricate immediate and/or future objectives, and focus professional direction.

Level I and Level II CPE

CPE is offered in two formats, Level I and Level II. Level I CPE is designed to address basic competencies and issues of pastoral reflection, formation, identity, and function. Usually, this will involve one or more units of training (ACPE STD 250). Nine (9) outcomes for Level I CPE are identified in ACPE Standards 9ACPE STD 251.1-9). The progress one makes in addressing them appears in the training CPE Supervisor's Written Final Evaluation (ACPE STD 250). The Training Supervisor has exclusive and final authority to determine when and how Level I outcomes have been adequately satisfied. To that end, consultation serves as a helpful adjunct. The actual appearance for mid-year consultation is functional. Though various training issues may be appropriate, the central feature of the assessment is how a student completes outcomes for Level I or, if involved in Level II CPE, the degree of progress made therein.

Requirements for Appearance

Each student who appears for consultation must meet the following conditions:

1. Preparation of a written paper of post-graduate quality no more than two pages in length. The paper should: (a) clearly state the nature of the consultation request(s), (b) Furnish a brief rationale for it, (c) Include an indexed, concise illustration of how it interfaces with specific outcomes for Level I/II CPE, (d) Interpret progress made with the issue(s) to date, and, (e) Designate keen self-assessment of strengths/limitations brought to the process of growth and development as a minister, and (f) a statement of one's current career path.
2. Copy and attach to #1 a copy of ACPE's outcomes for your type of CPE, highlighting ones relevant to your request. This benefits our interdisciplinary consultants.

3. The committee will pay particular attention to how you use consultation. This includes, but is not limited to, the following: (a) The quality and clarity of your request, (b) and use of the time, (c) The degree of openness and collegiality demonstrated (how you identify and manage your anxiety), (d) Perceived degree of Teachability, (e) Personal strengths and limitations for ministry, (f) Current issues needed present and/or future attention, (g) The individual and group dynamics resulting from your self-presentation and implications for training, and (h) the level of CPE on which you seem to be functioning.

4. You may select and invite a staff person to participate in your consult. They should be someone from your units. Their primary role is to help introduce you and to help you focus your request. They can speak to how you have served in ministry and how you are contributing and learning. If you exercise this option, please abide by the following stipulations. Please alert the staff member of the boundaries of their contribution. This includes a 15-minute time limit. Thereafter, they need to exit. The committee wants to know their name, unit, and duties there. We want to understand the nature of your relationship and how much time the individual has to actually observe your ministry. We want to hear a succinct, personal assessment of your strengths and growing edges. Also, we will receive any question(s) they consider important for you in the consultation. Please provide your staff member a copy of the outcomes stated in ACPE STDs that are specific for your level of CPE. Also, make sure they have proper authorization from their supervisor to participate.

Post Committee Occurrences

Within ten (10) working days after the consult, you and your supervisor will receive a written Committee Consultation Report. That report will summarize findings

from the consultation. It is for your mutual attention and benefit. A copy will be kept as a part of your permanent student file.

APPENDIX E

SECTION FROM 2002 ACPE STANDARDS

2002 ACPE STANDARDS SECTOIN 220

220. Standards for an ACPE Accredited Center

The center will provide a written plan which (1) describes the administrative **structure** and lines of authority within the center, (2) provides for compliance with ACPE Standards, and (3) describes how commitments to **students** will be carried out in the event of substantial change with the institution or center.

221. An ACPE Accredited Center shall provide at least the following components: (221.1 221/2 221/3)

222. An ACPE Accredited Center shall provide the following educational resources:

222.1 A **faculty** of sufficient size to fulfill **program** goal, comprised of person authorized by the ACPE. A center's **faculty** must include at least one **Supervisor** certified by the ACPE as Associate Supervisor or **Supervisor** who maintains involvement in the pastoral context and the **Supervisor** of **students** sufficient to ensure educational programs in compliance with ACPE Standards.

222.2 A **faculty** development plan.

222.3 Interdisciplinary **consultation** and teaching with the **program(s)** provided by adjunct **faculty** and /or guest lecturers. *

222.4 Individual and group **supervision** by a person authorized by the ACPE.

222.5 A **peer group** of at least three Level I/II **students** engaged in small group process and committed to fulfilling the requirements of the educational program.

222.6 Access to library and educational facilities adequate to meet ACPE Standards.

222.7 Access to current *ACPE Standards,* Commission Manuals, and *A Manual of Procedures for Reviewing Appeals.*

222.8 Student support services including, but not limited to, orientation, a process for **educational guidance** and recommendations for: counseling resources, resume preparation and employment search.

APPENDIX F

OBJECTIVES OF CPE

OBJECTIVES OF CPE

Objectives of CPE define CPE programs and the scope of their curricula. Clinical Pastoral Education includes Pastoral Reflection, Pastoral Formation and Pastoral Competence.

1. To become aware of oneself as a minister and the ways one's ministry affects persons
2. To develop the skills to provide intensive and extensive pastoral care and counseling
3. To understand and utilize the clinical method of learning
4. To accept and utilize the support, confrontation, and clarification of the peer group for the integration of personal attributes and pastoral functioning
5. To utilize individual and group supervision for personal and professional growth and for developing the capacity to evaluate one's ministry
6. To develop the ability to make effective use of one's religious/spiritual heritage, theological understanding, and knowledge for the behavioral sciences in pastoral ministry to persons and groups
7. To become aware of how one's attitudes, values and assumptions, strengths and weaknesses affect one's pastoral care ministry
8. To become aware of the pastoral role in interdisciplinary relationships and to work effectively as a pastoral member of an interdisciplinary team

9. To become aware of how persons, social conditions, systems, and structures affect the lives of self and others and to address effectively these issues in ministry
10. To develop the capacity to utilize one's pastoral and prophetic perspectives in a variety of functions such as: Preaching, teaching, leadership, management, pastoral care, and as appropriate, pastoral counseling

APPENDIX G

QUALIFYING CRITERIA CHECKLIST

QUALIFYING CRITERIA CHECKLIST

A. Clarity of the student's stated request

B. Evidence of how well the student used training in the two units prior to appearance

C. The degree of experienced openness, collegiality, and management of personal anxiety in the text situation

D. Perceived degree of Teachability in the learning process and the interview

E. The sense of how honest the student presents his/her personal strengths/limitations as they inform the ministry discussed

F. Vitality and relevancy of current learning agendas identified for present and future attention

G. Dynamic awareness in the meeting itself in terms of relationships within and outside of the group, especially ministry and use of CPE for education

H. Degree of educational collaboration the student has appropriated in relationships with primary CPE Supervisor, peers, and staff.

I. The student's demonstrated capacity to achieve self-directed learning and to self-supervise.

APPENDIX H

LECTURE NOTES

LECTURE NOTES
Session One
Rationale and Mechanics
Mid-Year Residency Consultation

1. Rationale for a Mid-Year Consultation for CPE Residents
    a) Required by ACPE Standards
    b) Clarify educational contract: focus and intentionality
    c) Evaluate achievement of level appropriate outcomes
    d) Evaluate use of supervision: group/individual (faculty-peer)
    e) Identity immediate and/or future educational goals
    f) Identity strengths/limitations for ministry
    g) Identify strengths/limitations for education
    h) Discernment related to professional direction
2. Mechanism used in consultation
    a) Requirement that materials must bear post-graduate quality
    b) Requiring the student to state a request and reason for consultation
    c) Student must claim and demonstrate progress to date
    d) Demonstration of capacity for "self-assessment" per strengths/limits
    e) Faced with illustrating how personal uniqueness informs ministry
3. Mid-Year Consultation as a Process with CPE Residents
    a) Students cite and submit specific ACPE outcomes relevant to them
    b) Use of the "dynamic encounter" of the interview as curriculum
    c) Evaluating how the student "uses" the group for learning
    d) Student's allowance to invite a peer and/or staff participant(s)
    e) Overview of educational journey leading up to consultation

f) Searching for illustrations of best practice or learning events

g) Forming a Committee Consultation Report

h) Post consultation debriefing

Handouts:

Guidelines For CPE Student Consultation

Objectives of CPE

Session Two
Specific Assessment Criteria for Level I CPE
Mid-Year Residency Consultation

1. Objectives of CPE
2. Level I CPE Defined
3. Nine Outcomes of Level I CPE
4. Assessment Criteria for Level I
5. Use of the Assessment Criteria for Level I in a Consultation (Illustrations)
6. Student Understanding the Clinical Method of Learning and Use of it as Nodal

Handout:

Assessment Criteria for Level I CPE

Session Three
Contrast: Level I CPE Versus Level II CPE
Mid-Year Residency Consultation

1. Level II CPE Defined
2. Eight Outcomes of Level II CPE
3. Qualifying Criteria for Readiness to Enter Level II CPE
4. Evidence of Level II CPE:
    a) clear statement of rationale to appear
    b) evidence from previous supervisory and peer evaluations of fitting progress
    c) experienced openness and collegiality
    d) constructive use of anxiety to engage and remain present for learning
    e) working awareness of strengths and limitations in ministry and learning
    f) demonstrated awareness of current growing edge(s) and their engagement
    g) capacity to identify and address in-committee dynamics
    h) convincing claim of sufficient progress
    i) strong evidence of self-directed learning
    j) competent and productive use of faculty and peer supervision

Handouts:

Checklist of Qualifying Criteria

Outcomes for Level II CPE

APPENDIX I

GROUP POST-TEST SURVEY

GROUP POST TEST SURVEY

NAME: _____

Please enter the number that represents your response after each statement.

Strongly Agree	*Agree*	*Somewhat Agree*	*Disagree*	*Strongly Disagree*
1	**2**	**3**	**4**	**5**

1. I understand the rationale for mid-year consultation with CPE Residents.
2. I understand each guideline used to assess Residents in the mid-year consultation.
3. 2002 ACPE Standards actually require that consultation occurs for CPE students.
4. I can identify the assessment criteria for Level I CPE.
5. I know the nine outcomes associated with Level I CPE.
6. I can assess the quality of a CPE Resident's use of the clinical method of learning.
7. I can determine readiness to enter Level II CPE.
8. I can evaluate effectively pastoral and educational openness and teachability.
9. I can appraise a resident's capacity for self-direction and self-supervision.
10. The orientation sessions increased my effectiveness as a consultant with Residents.

APPENDIX J

CONSULTATION SCHEDULE ROSTER

CONSULTATION SCHEDULE ROSTER

PROFESSONAL CONSULTATION COMMITTEE
Spring Unit 2003 – Meeting Schedule

Professional Consultation Committee will include faculty, persons from the PCC, and one or two persons from your clinical areas. In preparation for the committee, please follow the following protocol.

(1) Write a 1-2-page paper stating your request (see the *Master Student Handbook* for guidelines for preparation for your meeting).

(2) Invite someone from your clinical area(s) who can speak critically about your work. Inform them to attend for the first 30 minutes of the consult only.

(3) Claim a date in the appropriate column below.

(4) Write the nature of your request, e.g. Readiness for Level II CPE, preparation for PAC/NACC Certification, career decisions.

(5) Write in the Name(s) of person(s) you are inviting.

DATE	RESIDENT BEING CONSULTED
3/5/2003	The Rev. Mr. Darwin Dupree
3/12/2003	The Rev. Mrs. Becky Crouse
3/19/2003	The Rev. Mr. David Townley
3/26/2003	Chaplain George Melby
4/2/2003	Imam Taalib-ud-Din Al-Ansare
4/9/2003	The Rev. Mr. Charles Good
4/16/2003	The Rev. Mr. Charles Kamau
4/23/2003	The Rev. Mr. David Myers

APPENDIX K

CONSULTANT ASSESSMENT CHECKLIST

CONSULTANT ASSESSMENT CHECKLIST

- ◘ Educational contract was focused
- ◘ Request for consultation was relevant
- ◘ Learning evidenced intentionality
- ◘ Achieved level appropriate outcomes
- ◘ Competent use of individual supervision
- ◘ Competent use of group supervision
- ◘ Competent use of peer supervision
- ◘ Competent use of interdisciplinary supervision
- ◘ Has immediate educational goals
- ◘ Has future goals and professional direction
- ◘ Can identity strengths/limitations for ministry
- ◘ Can identify strengths/limitations for education
- ◘ Required material were of post-graduate quality
- ◘ Claimed progress and demonstrated it convincingly
- ◘ Demonstrated capacity for self-assessment of his/her strengths/limits
- ◘ Illustrated ministry formation with respect to personal uniqueness
- ◘ Cited relevant ACPE outcomes
- ◘ Used interview as a dynamic encounter for curriculum
- ◘ Used anxiety in interview to learn and remain engaged
- ◘ Demonstrate best practice illustrations and learning events
- ◘ Introduced and use peer/staff consultant
- ◘ Awareness of strengths and limitations in ministry and learning

APPENDIX L

PRE-FORMULATED INTERVIEW QUESTIONS

PRE-FORMULATED INTERVIEW QUESTIONS

1. How did orientation affect your confidence and ability as a consultant?
2. How could the orientation have been improved?
3. What was beneficial about being oriented prior to serving as a consultant?

APPENDIX M

RESULTS OF CONSULT INTERVIEW AND PARTICIPANT COMMENTS

1. **How did orientation affect your confidence and ability as a consultant?**

PARTICIPANT INTERVIEW # 1
I was more confident when evaluating residents.

PARTICIPANT INTERVIEW #2
My ability to measure interpersonal learning has been enhanced.

PARTICIPANT INTERVIEW #3
I enjoyed being a part of the process of the consultation.

PARTICIPANT INTERVIEW #4
The orientation and consultation meeting were eye opening experiences.

PARTICIPANT INTERVIEW #5
My capability to evaluate others was strengthened.

PARTICIPANT INTERVIEW #6
My confidence was increased and my effectiveness was heightened

PARTICIPANT INTERVIEW #7
It gave me a new realization about the level of intensity such training requires in ministerial students. Now, I am real curious about the actual qualifications of chaplains and ministers I meet.

2. **How could the orientation have been improved?**

PARTICIPANT INTERVIEW #1
More session time could have allowed for increased interaction.

PARTICIPANT INTERVIEW #2
Conduct the three sessions within a shorter time interval and provide example questions for consultation interviewers.

PARTICIPANT INTERVIEW #3
Allow longer time for dialogue and discussion in the sessions.

PARTICIPANT INTERVIEW #4
Present the training materials in a PowerPoint software medium.

PARTICIPANT INTERVIEW #5
Provide lecture notes more in advance of the training session

PARTICIPANT INTERVIEW #6
There were a lot of materials to cover within a short time.

PARTICIPANT INTERVIEW #7
The orientation needs to include more than thirty minutes for discussion.

3. What was beneficial about being oriented prior to serving as a consultant?

PARTICIPANT INTERVIEW #1
Being oriented increased my awareness on how to be an evaluator

PARTICIPANT INTERVIEW #2
I learned to know and apply the objectives of CPE

PARTICIPANT INTERVIEW #3
Knowing CPE's outcomes helped me define my role in the review

PARTICIPANT INTERVIEW #4
I have a new level of respect for chaplain residents

PARTICIPANT INTERVIEW #5
My hesitancy about being an effective member was reduced greatly

PARTICIPANT INTERVIEW #6
Training helped me understand qualifying criteria by which to evaluate learning

PARTICIPANT INTERVIEW #7
It increased my comfort level about assessing Level II readiness.

APPENDIX N

SPECIFIC DUTIES OF PCC MEMBERS

SPECIFIC DUTIES OF PCC MEMBERS

I. **Student Admission and Consultation:**
- ☞Reviews admission material and directly interviews program applicants
- ☞Appraises requests for training beyond a probationary period, e.g., SIT
- ☞Consults with CPE students/Supervisors, formally and informally
  - Level I/Level II decisions
  - Readiness for Supervisory CPE
  - Educational impasses
  - Decisions about continuance and/or discontinuance in training

II. **Curriculum Development and The Handbook:**
- ☞Reviews program curricula for compliance with current ACPE Standards
- ☞Reviews student-comments in program evaluations then makes recommendations
- ☞Identifies areas for study, suggest and/or help recruit qualified educators

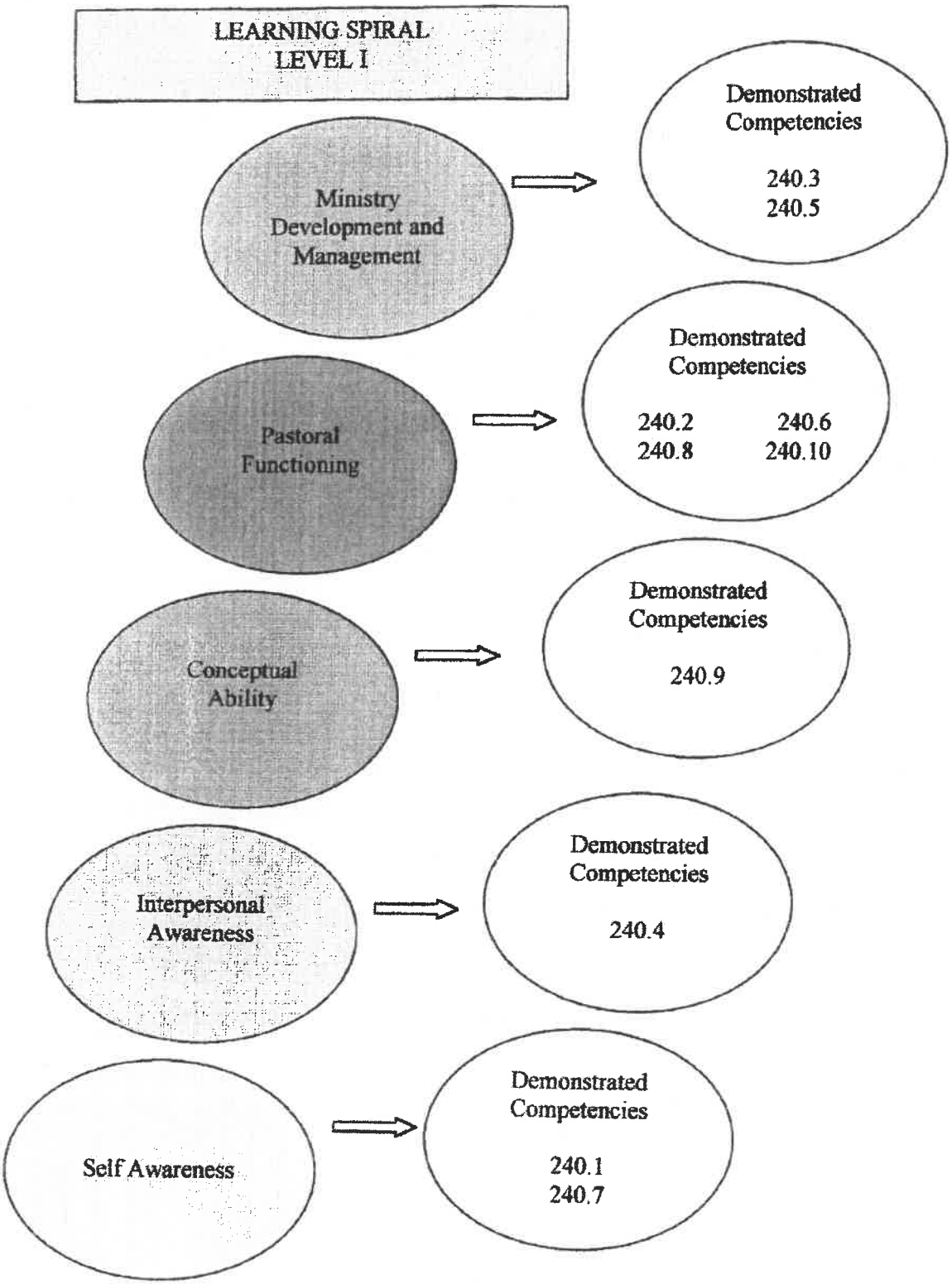
III. **Quality Assurance of Pastoral Care Services:**
- ☞Strategically audits current services, evaluates their effectiveness, and advises
- ☞Reviews and evaluates Press Ganey comments about chaplains
- ☞Assists with identification and development of new services
- ☞Recommends areas for performance and quality improvement

IV. **Quality Assurance of CPE Programs:**
- ☞Reviews student program evaluations and advise faculty
- ☞Evaluates student demographics and CPE Center productivity
- ☞Monitors compliance of student-supervisor ratios (1 to 13)
- ☞Monitors balance in educational and service mix
- ☞Monitors faculty compliance with completion of Written Final Evaluations (45 Days)
- ☞Monitors faculty with continuing education requirements
- ☞Abets the program-evaluation process

V. **Ethics, Problem-Solving, and Policy and Procedures.**
- ☞Participates as a think-tank in problem-solving with the faculty
- ☞Are members of the HM CPE Program Grievance Board
- ☞Helps review and revise the grievance/complaint protocols and procedures
- ☞Participates in the process of dismissal of a student from training
- ☞Consults informally with faculty regarding problems with students
- ☞Assists with management of a violation of professional ethics by students/faculty
- ☞Reviews policy/procedures for compliance with ACPE Standards

APPENDIX O

LEARNING SPIRAL FOR LEVEL I


LEARNING SPIRAL
LEVEL I
Ministry Development and Management
Demonstrated Competencies
240.3
240.5
Pastoral Functioning
Demonstrated Competencies
240.2
240.6
240.8
240.10
Conceptual Ability
Demonstrated Competencies
240.9
Interpersonal Awareness
Demonstrated Competencies
240.4
Self Awareness
Demonstrated Competencies
240.1
240.7

COMPETENCY: Self Awareness

Related ACPE Objectives

240.1 To become aware of oneself as a minister and the ways one's ministry affects persons.

240.7 To become aware of how one's attitudes, values and assumptions, strengths and weaknesses affect one's pastoral care ministry.

COMPETENCY:
SELF AWARENESS

DEMONSTRATED COMPETENCIES:
240.1 – Level I

Demonstrates an ability to . . .

- Identify, name and share his/her feelings.
- Identify, name, and reflect the feelings of those to whom they are ministering.
- Identify personal strengths and how these enhance their ministry.
- Identify personal limitations or growing edges and how these limit their ministry.
- Use spiritual resources such as prayer, sacraments, biblical narratives, images, etc.
- Respond appropriately to body language and nonverbal communication.

COURSE ACTIVITY:
Pastoral Visits
Peer Group Seminar
Verbatim Seminar

WRITING ASSIGNMENT:
Fowler's Tapestry of Life
Verbatim/Critical Incident
Report Weekly Reflection Paper

EDUCATIONAL OUTCOMES
Level I

251.1 Articulate central themes of her or his religious heritage and the theological understanding that informs one's ministry.

251.2 Identify and discuss major life events and relationships that impact on personal identity as expressed in pastoral functioning.

ACTION /
REFLECTION

COURSE CONTENT:
Methods of Self Reflection
Spirituality vs. Addiction
Forgiveness, Self Esteem, Shame and Guilt
Causes of Illness
Theological Significance of Personal Narrative
Ministry and Person-hood
Spiritual Emergency

DEMONSTRATED COMPETENCIES
CONTINUED
240.7 – Level I

Demonstrates …

- An awareness of how her/his own theological assumptions, attitudes, and beliefs enhance and/or limit their ministry.
- An ability to respect and creatively use theological differences in ministering to other persons.
- A growing sensitivity to his/her own prejudicial attitudes and beliefs.
- A growing sensitivity to the effects of personal or cultural biases upon her/his theology and ministry.
- An ability to distinguish between the actual needs, thoughts, and feelings of persons to whom they minister and her/his assumptions about persons' needs, thoughts and feelings.

SELF AWARENESS COMPETENCY READING LIST

Methods of Self Reflection:

- Caroline Myss, Ph.D., Anatomy of the Spirit (New York: Crown Publishers, 1986).
- Caroline Myss, Ph.D., Sacred Contracts (New York: Crown Publishers, 2002).
- Gerald G. May, M.D., Addiction and Grace (San Francisco: Harper & Row Pubishers, 1988).
- Henri J. M. Nouwen, The Inner Voice of Love (New York: Image Books Doubleday, 1998).
- Parker T. Palmer, Let Your Life Speak (San Francisco: Jossey-Bass Inc., 2000).
- Stanislav Grof, M.D., and Christine Grof, Spiritual Emergency (Los Angeles: Putnam Publishing Group, 1998).

Theological Significance of Personal Narrative:

- Andrew D. Lester, Hope in Pastoral Care and Counseling (Louisville: Westminster John Knox Press, 1995).
- Edward P. Wimberly, Recalling Our Own Stories (Nashville: Abingdon Press)

SELF AWARENESS COMPETENCY READING LIST CONTINUED

- Edward P. Wimberly, African American Pastoral Care (Nashville: Abingdon Press, 1991).
- Kenneth Pohly, Transforming the Rough Places (Franklin: Providence House Publishers, 2001).
- William B. Oglesby, Jr., Biblical Themes for Pastoral Care (Nashville: Abingdon Press, 1980).
- W. Paul Jones, Theological Words (Nashville: Abingdon Press, 1989).
- "The Two Stories", Frederick Buechner, handout - tab 22, source unknown.

Ministry and Person-hood:

- David K. Switzer, Pastor, Preacher, Person (Nashville: Abingdon Press, 1979).
- Daniel Day Williams, The Minister and the Care of Souls (New York: Harper & Row, Publishers, 1961).

COMPETENCY: Interpersonal Awareness

240.4 To accept and utilize the support, confrontation and clarification of the peer group for the integration of personal attributes and pastoral functioning.

COMPETENCY:
INTERPERSONAL AWARENESS

DEMONSTRATED COMPETENCIES:
240.4

Demonstrates...

- A willingness to actively explore barriers to interaction with peers for support, confrontation, and clarification.
- Ability to actively participate by providing support, confrontation, and clarification for peers by sharing his/her own thoughts, feelings and reactions.
- Ability to initiate the sharing of personal and professional concerns, growing edges, conflicts, and dilemmas in order to receive the support, confrontation, and clarification of the group.
- A willingness to engage individuals openly and directly around current concerns, reactions and growing edges within the individual relationships.

COURSE ACTIVITY:
Peer Group Seminar
Verbatim Seminar
Individual Supervision
Preaching Video

WRITING ASSIGNMENT:
Peer Relation Evaluation
Notes of Group Process Observation
Preparing a Sermon & Order of Worship
Midterm Evaluation
Final Evaluation
Verbatim/Critical Incident Report

EDUCATIONAL OUTCOMES:
Level –1

251.4 Initiate peer group and supervisory consultation and receive critique about one's ministry practice.

251.5 Risk offering appropriate and timely critique.

251.9 Recognize relational dynamics within group contexts.

ACTION /
REFLECTION

COURSE CONTENT:
Pastoral Initiatives

Group Process

Giving and Receiving Feedback
Critique of Verbatim / Case

DEMONSTRATED COMPETENCIES: CONTINUED
240.4

- A growing awareness of group dynamics and a growing ability to use this knowledge for personal insight and for building professional group leadership.
- An understanding of and an appreciation for support, confrontation and clarification by peers.
- An understanding of one's own role as group member, based on theoretical information and personal reflection.

INTERPERSONAL AWARENESS COMPETENCY READING LIST:

Pastoral Authority

- "Pastoral Care in the Hospital," Frank Moyer, Primary Pastoral Care, (Atlanta: Journal of Pastoral Care Publications, 1990). Chapter 8, pp. 97-112.
- "Pastoral Care in The Modern Hospital," Heije Faber, (Louisville: Westminster Press, 1971). Chapter 5.
- "Social vs. Pastoral Visit," Vernon Strempke, Pacific Lutheran Theological Seminary.

Introduction to Group Process

- Joan E. Hemenway, D. Min., Inside the Circle, (Journal of Pastoral Care Publications, Inc., 1996).
- Irvin D. Yalom, The Theory and Practice of Group Psychotherapy (New York: Basic Books, Inc., 1970).

Giving and Receiving Feedback and Critique

- "Feedback" handout, tab 11. Author unknown.

COMPETENCY: Conceptual Ability

Related ACPE Objectives

240.9 To become aware of how persons, social conditions, systems and structures affect the lives of self and others and to address effectively these issues in ministry.

COMPETENCY:
CONCEPUTUAL ABILITY

DEMONSTRATED COMPETENCIES:
240.9

Demonstrates…

- A conceptual awareness of the affect of politics and economics on the health of persons and availability of healthcare to those persons.
- An ability to articulate individual examples or instances in the lives of patients, families or staff in which power structure and social conditions effect the well-being of those persons.
- An ability to articulate how social history, geography, economics, and politics has evolved to create social, economic, and spiritual conditions.
- An awareness and sensitivity to the effect of prejudice and powerlessness on persons of ethnic and cultural diversity in our society and hospital community.

COURSE ACTIVITY:
Pastoral Visits
Interdisciplinary Lectures From Medical Staff
Lectures, Reading, and Videos
Verbatim Seminar Discussions
Individual Supervision

WRITING ASSIGNMENT:
Verbatim/Critical Incident Report

EDUCATIONAL OUTCOMES
Level-1

251.7 Demonstrate the ability to integrate in pastoral practice conceptual understandings presented in the curriculum.

ACTION/
REFLECTION

COURSE CONTENT:
Social Context of Pastoral Care
Models of Pastoral Care
Elements of Theological Reflection
Spiritual Assessment
Grief and Loss
Crisis Theory
Multi-Cultural Diversity
Heart, Cancer, Stroke, Diabetes, Depression

DEMONSTRATED COMPETENCIES CONTINUED:
240.9

Demonstrates:

- The ability to identify social or ethical issues presented in life situations of persons ministered.
- The ability to address social and ethical structures through pastoral care, counseling, preaching, teaching, and administration.
- Integration of theological and behavioral science insights with social and ethical issues.
- Identification of one's own growing edges in addressing social/ethical issues.
- Identification of social and ethical structures that enhance and/or limit personal and professional functioning.

CONCEPTUAL COMPETENCY READING LIST:

Social Context of Pastoral Care

- Donna D. Martsoff," Cultural Aspects of Spirituality in Cancer Care." Seminars in Oncology Nursing, Vol. 13, No. 4 (November), 1977: pp. 231-236.
- Maxine Glaz & Jeanne Stevenson Moessner, Women in Travail and Transition (Minneapolis: Fortress Press, 1991).
- Jeanne Stevenson Moessner, Through the Eyes of Women, (Minneapolis: Fortress Press, 1996).
- Jeanne Stevenson Moessner, ed., In Her Own Time (Minneapolis: Fortress Press, 2000).

Models of Pastoral Care

- "The Shape of Pastoral Care." William Clebsch and Charles Jackel, Pastoral Care in Historical Perspective, (New York: Harper and Row, 1967). Chapter 1.
- Howard W. Stone, "Brief Pastoral Counseling." Journal of Pastoral Care, Vol. 48 No. 1 (Spring) 1994: pp. 33-49.
- "A Dynamic Concept of Praying for the Sick," Carl R. Stephens, handout, tab 21, source is unknown.
- "The Crucial First Three Minutes in the Sick Room," Granger Westberg, handout, tab19, source is unknown.

Elements of Theological Reflection

- Kenneth Pohly, Transforming the Rough Places (Franklin: Providence House, 1976).

Spiritual Assessment

- Paul W. Pruyser, The Minister As Diagnostician (Philadelphia: Westminster Press, 1976).
- "Pastoral Diagnosis as Pastoral Caring." Steven S. Ivy Ph. D.

Grief and Loss

- Kenneth J. Doka, ed., Caregiving and Loss (Washington, DC: Hospice Foundation of America, 2001).
- Kenneth J. Doka, ed., Living with Grief (Philadelphia: Branner/Hazel, 1998).
- Therese A. Rando, Treatment of Complicated Mourning (Champaign, IL: Research Press, 1993).
- Therese A. Rando, Anticipatory Grief (Champaign, IL: Research Press, 2000).
- J. William Worden, Grief Counseling and Grief Therapy (New York: Springer Publishing Co., 1991).

Introduction to Crisis Theory

- "Crisis in the Family," Vivian Cadden, Principals of Preventive Psychiatry, Gerald Caplan, Author, (New York: Basic Books, 1964). Appendix B.
- David Switzer, Minister as Crisis Counselor

Multi-Cultural Diversity

- "Culture and Gender in the Dynamics of CPE Supervision," Rev. Dr., Teresa E. Snorton, Executive Director, ACPE Lecture Handouts, 2001.
- "Professional and Ethical Issues for Ministers who Counsel," Mark C. Young, Journal of Pastoral Care, 1985, 1989.

COMPETENCY: Pastoral Functioning

Related ACPE Objectives

240.2 To develop the skills to provide intensive and extensive pastoral care and counseling to persons in their crises and situations.

240.6 To develop the ability to make effective use of one's religious/spiritual heritage, theological understanding, and knowledge of the behavioral sciences in pastoral ministry to persons and groups.

240.8 To become aware of the pastoral role in interdisciplinary relations and to work effectively as a pastoral member of an interdisciplinary team.

240.10 To develop the capacity to utilize one's pastoral and prophetic perspectives in a variety of functions such as: preaching, teaching, leadership, management, pastoral care, and as appropriate, pastoral counseling.

COMPETENCY:
PASTORAL FUNCTIONING

DEMONSTRATED COMPETENCIES:
240.2

Demonstrates…

- An ability to integrate an understanding of developmental and situational crisis theory in one's practice of ministry.
- An awareness of the unique dynamics that distinguish short-term pastoral care from longer-term intensive pastoral counseling.
- An ability to participate in long-term care of patients or families as well as short-term crisis care.
- Through ministry, an ability to review the integration of skills consistent with one's theories for understanding and pastoring individuals and groups.
- An ability to articulate a chosen theory of personality and counseling which is informed by a familiarity with the literature of the field.

COURSE ACTIVITY:
Pastoral Visits
Verbatim Seminar
Individual Supervision

WRITING ASSIGNMENT:
Verbatim Writing Assignments

ACTION/REFLECTION

COURSE CONTENT:
Active Listening
Pastoral Conversation
Nature of Helping Relationships
Pastoral Role within the Interdisciplinary Team
Nature and Limits of Confidentiality
Ritual and Religious Resources in Pastoral Care

EDUCATIONAL OUTCOMES
Level – 1

251.3 Demonstrate the ability to initiate helping relationships.

DEMONSTRATED COMPETENCIES CONTINUED:
240.6

Demonstrates…

- A basic academic understanding of theology and the behavioral sciences (psychology, anthropology, sociology, etc.).
- An ability to creatively reflect upon and correlate the life situations of persons with theological concepts, themes, and images.
- An ability to creatively reflect upon and correlate her/his own pastoral functioning and model with theological implications of chosen behavioral science theories and techniques.
- A growing sensitivity to the effects of cultural biases upon her/his theology and thus the implications for their ministry.
- An ability to articulate the unique aspects of one's own religious/spiritual heritage and ways this uniqueness is integrated into one's practice of ministry.

240.8

- An ability to establish professional relationships, trust and rapport with persons of other disciplines.
- A growing awareness of the unique and distinguishing characteristics of pastoral functioning relative to other disciplines.
- An ability to assertively share pastoral perspectives in interdisciplinary meetings.
- An understanding of differentiating personal friendship and professional relationship.
- The ability to articulate the distinguishing characteristics of pastoral functioning relative to other disciplines.
- An ability to minister to other members of the interdisciplinary team.
- An ability to utilize members of the interdisciplinary team for ministry and for student evaluation.

240.10

- The ability to use an action/reflection approach in evaluating one's preaching, teaching, leadership, management, pastoral care and counseling.
- An ability to recognize and address existential concerns in preaching, teaching, leadership, management, pastoral care and counseling.
- A growing familiarity with behavioral science literature concerning preaching teaching, leadership, management, pastoral care and counseling.
- An ability to integrate one's personal theological perspective with her/his understanding of how the behavioral sciences informs their preaching, teaching, leadership, management, pastoral care and counseling.
- An ability to provide pastoral care through one's preaching, teaching, leadership, management, pastoral care and counseling.

PASTORAL COMPETENCY READING LIST:

Active Listening

- Howard Clinebell, Basic Types of Pastoral Care and Counseling, Revised, 1984.

Pastoral Conversation

- "The Crucial First Three Minutes in the Sick Room," Granger Westberg, handout, tab 19, source is unknown.

Ritual in Pastoral Care

- "Social vs. Pastoral Visit," Vernon Strempke (Pacific Lutheran Theological Seminary) tab 11.
- "Ritual In Pastoral Care," Kenneth R. Hitchell, Primary Pastoral Care, (Atlanta: Journal of Pastoral Care Publications, 1990), Chapter 5, pp. 51-64.

Nature of Helping Relationships

- Dale G. Larson, The Helpers Journey (Champaign IL: Research Press, 1993).
- Gerard Egan, The Skilled Helper (Belmont, CA Publishing Company: Brooks/Cole, 1986).
- "A Psychiatrist's View of Transference and Counter Transference in the Pastoral Relationship," Richard S. Schwartz, The Journal of Pastoral Care, Spring 1989, Vol. 43, No. 1: pp. 41-46.

Pastoral Role with the Helping Team

- Nancy J. Ramsay, Pastoral Diagnosis (Minneapolis: Fortress Press, 1998).

Nature and Limits of Confidentiality

- Ethics within the VAMC.

COMPETENCY: Ministry Development and Management

Related ACPC Objectives

240.3 To understand and utilize the clinical method of learning.

240.5 To utilize indrvidual and group supervision for personal and professional growth and for developing the capacity to evaluate one's own ministry.

COMPETENCY: MINISTRY DEVELOPMENT AND MANAGEMENT

DEMONSTRATED COMPETENCIES
240.3

Demonstrates...

- A willingness to actively explore barriers to their effective use of the learning by doing.
- An ability to articulate the distinguishing characteristics of the clinical method of learning, as opposed to traditional education.
- An ability to present and reflect upon pastoral functioning with a minimal amount of defensiveness.
- An ability and willingness to experiment with new behaviors in relating and ministering to persons.
- A willingness to involve others in active ministry.
- An understanding of learning as a life-long process of personal and professional growth.
- An ability to relate theory and practice in specific acts of ministry.
- A willingness to minister in unfamiliar or difficult circumstances.
- After self-evaluation, an ability to take responsibilities to structure one's own strategies for continued growth.

COURSE ACTIVITY:
Pastoral Visiting
Verbatim Seminar
Individual Supervision

WRITING ASSIGNMENT
Student's Learning Contact
Verbatim Writing
Mid-term and Final Evaluations

EDUCATIONAL OUTCOMES
Level – I

251.6 Utilize the clinical method of learning to achieve his or her educational goals.

251.8 Formulate clear and specific goals for continuing pastoral formation with reference to one's strengths and weaknesses.

ACTION/REFLECTION

COURSE CONTENT:
The Clinical Method of Learning
Identifying Professional Goals
Developing a Learning Covenant/Contract
Establishing Ministry Priorities
Evaluation as a Tool for Ministry Development

DEMONSTRATED COMPETENCIES
CONTINUED:
240.5

Demonstrates…

- An ability to present and reflect upon personal pastoral functioning with honesty and with a minimal amount of defensiveness.
- An appreciation for the value of peer feedback and supervision.
- An ability to learn from supervisor and peers despite perceived differences and/or conflict.
- Growing ability to reflect critically upon one's own ministry, clinical experiences and objective data to effectively supervise her/his own ministry.
- The ability to assess her/his own learning needs and to function autonomously while understanding the point at which her/his limits indicate the need for supervision, consultation or resource assistance.
- An openness to learn from interdisciplinary feedback.

MINISTRY MANAGEMENT AND DEVELOPMENT COMPETENCY
READING LIST

Identifying Professional Goals.
Developing a Learning Covenant/Contract.
Evaluation as a Tool for Ministry Development.

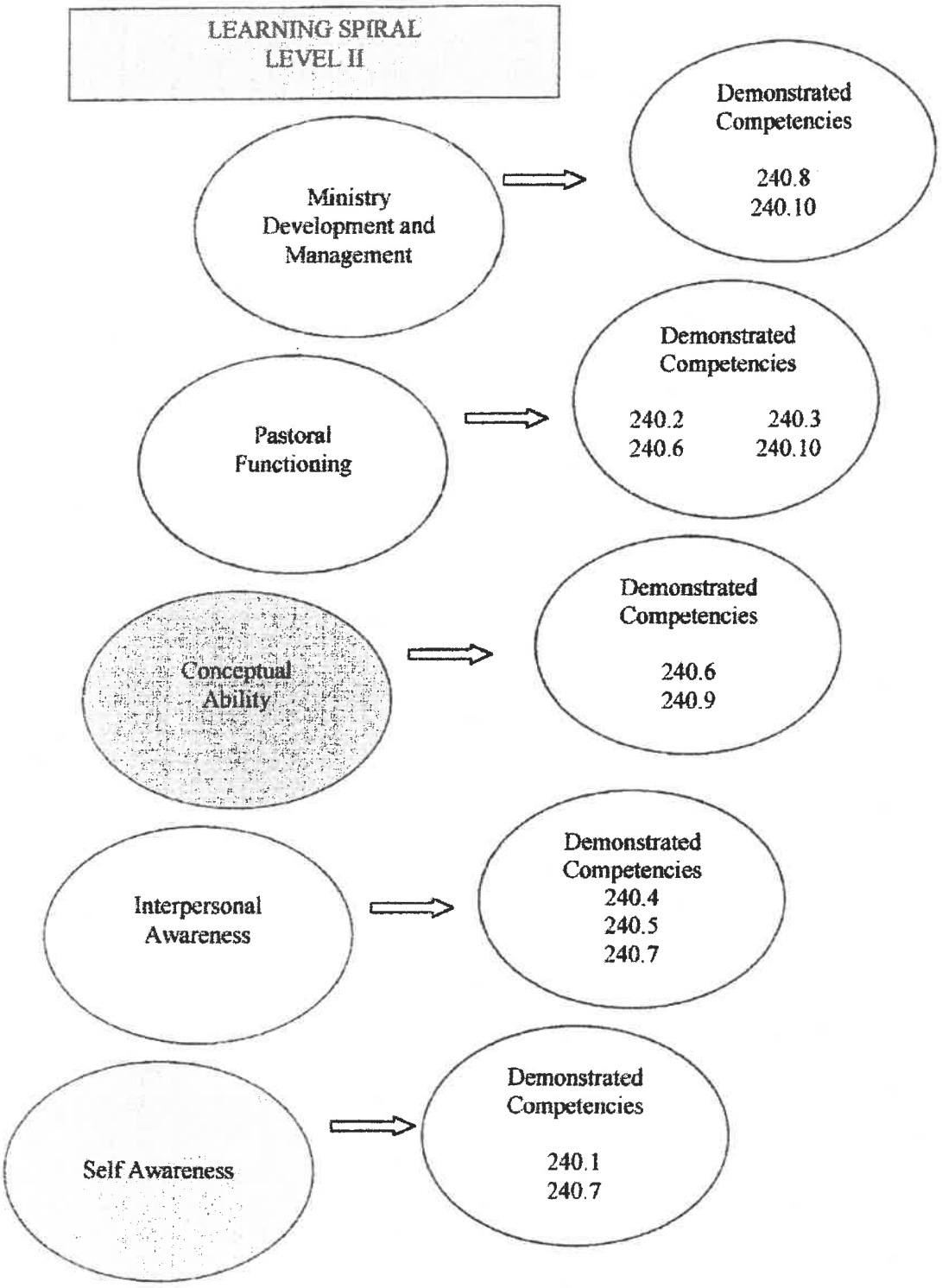
- David Steere, ed., The Supervision of Pastoral Care, (Louisville, KY: Westminster/John Knox Press, 1989), Chapters 3-5.

Establishing Ministry Priorities

- "Referral As Pastoral Care," William B. Oglesby, Jr., Primary Pastoral Care, (Atlanta: Journal of Pastoral Care Publications, 1990), Chapter 3, pp. 9-13.

APPENDIX P

LEARNING SPIRAL FOR LEVEL II


LEARNING SPIRAL
LEVEL II
Ministry Development and Management
Demonstrated Competencies
240.8
240.10
Pastoral Functioning
Demonstrated Competencies
240.2
240.3
240.6
240.10
Conceptual Ability
Demonstrated Competencies
240.6
240.9
Interpersonal Awareness
Demonstrated Competencies
240.4
240.5
240.7
Self Awareness
Demonstrated Competencies
240.1
240.7

COMPETENCY: Self Awareness

Related ACPE Objectives

240.1 To become aware of oneself as a minister and the ways one's ministry affects persons.

240.7 To become aware of how one's attitudes, values and assumptions, strengths and weaknesses affect one's pastoral care ministry.

COMPETENCY:
SELF AWARENESS

DEMONSTRATED
COMPETENCIES:
240.1 – Level II

Demonstrates an ability to . . .

- Distinguish between responsible care giving and over-responsible care taking of persons.
- Balance self-care with professional responsibilities.
- Articulate an understanding of the impact of family origin narratives on the past and continual influence of the present.
- Have a conceptual model of ministry and seek to be authentic with that model.

COURSE ACTIVITY:
Pastoral Visits
Peer Group Seminar
Verbatim Seminar

WRITING ASSIGNMENT:
Fowler's Tapestry of Life
Verbatim/Critical Incident Report
Weekly Reflection Paper

EDUCATIONAL OUTCOMES
Level II

252.2 Provide pastoral ministry to a variety of people, taking into consideration multiple elements of cultural and ethnic diversity, social conditions, systems and justice issues without imposing one's perspectives.

252.6 Demonstrate competent use of self in ministry and administrative function including: emotional availability, appropriate self-disclosure, positive use of power, a non-anxious and non-judgmental presence, and clear and responsible boundaries.

ACTION /
REFLECTION

CORE CONTENT:
Integrating Professional Identity
with Personal History
Personal Identity: Authority,
Empowerment and Limits
Finding One's Voice
Self Care of the Minister

DEMONSTRATED COMPETENCIES
240.7 – Level II

Demonstrates …

- An ability to articulate her/his developmental history and its impact on her/his personal and professional life.
- An awareness of and the ability to describe the spiritual, psychological and social motivation to ministry.
- An ability to clearly articulate personal and professional strengths and growing edges.
- An ability to recognize when one's personal limitation indicates a need for referral.
- Intentionality in monitoring how personal strengths and limitations are manifested in given ministry events.
- An ability to take growing edges seriously and is proactive about ongoing growth opportunities.

SELF AWARENESS COMPETENCY READING LIST

- Jean Dalby Clift, Core Images of the Self (New York: Crossroad of Publishing Company, 1992).
- Dean Ornish, M.D., Love and Survival (New York: Harper Collins Publishers Inc., 1997).
- Gay Hendricks, Ph.D. and Kathlyn Hendricks, Ph.D., Centering and the Art of Intimacy, (Eaglewood Cliffs: Prentice-Hall, 1985).
- Carroll Saussy, The Gift of Anger (Louisville: Westminster John Knox Press, 1995).
- John Patton, Pastoral Care in Context (Louisville: Westminster/John Knox Press, 1993).
- Wayne E. Oates, The Christian Pastor (Philadelphia: The Westminster Press, 1982).
- Thomas Lewis, M.D., Fari Amini, M.D. Richard Lannon, M.D., A General Theory of Love (New York: Vintage Books, 2001).

COMPETENCY: Interpersonal Awareness

240.4 To accept and utilize the support, confrontation and clarification of the peer group for the integration of personal attributes and pastoral functioning.

240.5 To utilize individual and group supervision for personal and professional growth and for developing the capacity to evaluate one's ministry.

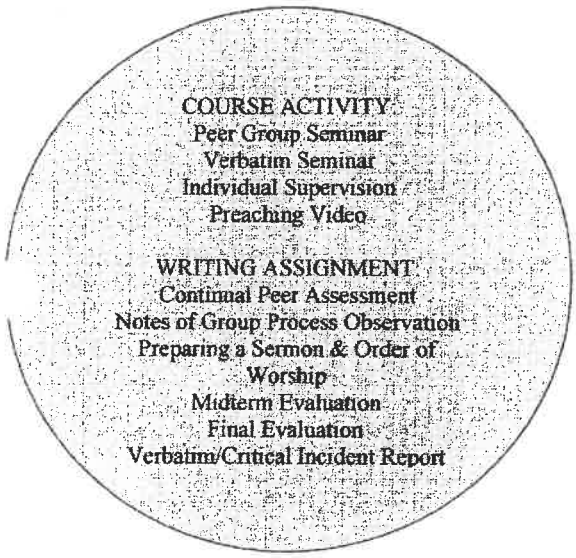
240.7 To become aware of how one's attitudes, values, and assumptions, strengths and weaknesses affect one's pastoral care ministry.

COMPETENCY:
INTERPERSONAL AWARENESS

DEMONSTRATED COMPETENCIES:
240.4

Demonstrates...

- A willingness to actively explore barriers to interaction with peers for support, confrontation, and clarification.
- Active participation by providing support, confrontation, and clarification for peers by sharing his/her own thoughts, feelings and reactions.
- An ability to initiate the sharing of personal and professional concerns, growing edges, conflicts, and dilemmas in order to receive the support, confrontation, and clarification of the group.
- A willingness to engage individuals openly and directly around current concerns, reactions and growing edges within the individual relationships.

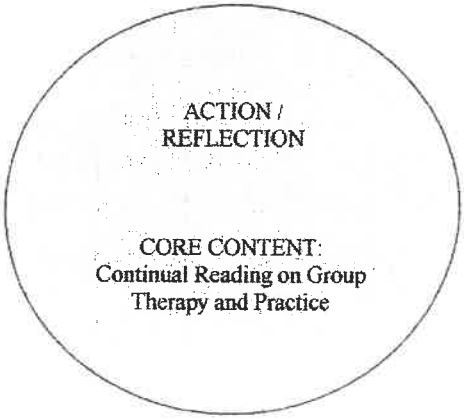


EDUCATIONAL OUTCOMES:
Level II

252.1 Articulate central themes of her or his religious heritage and the theological understanding that informs one's ministry.

252.6 Demonstrate competent use of self in ministry and administrative function, including: emotional availability, appropriate self-disclosure, positive use of power, a non-anxious and non-judgmental presence, and clear and responsible boundaries.

252.7 Establish collaboration and dialogue with peers. authorities and other professionals.



DEMONSTRATED COMPETENCIES CONTINUED
240.4 – Level II

Demonstrates . . .

- A growing awareness of group dynamics and a growing ability to use this knowledge for personal insight and for building professional group leadership.
- An understanding of and an appreciation for support, confrontation and clarification by peers.
- An understanding of one's own role as group member, based on theoretical information and personal reflection.
- An ability to articulate a chosen theory of group dynamics and leadership that is informed by a familiarity with the literature of the field.

DEMONSTRATED COMPETENCIES
240.5

Demonstrates...

- An ability to present and reflect upon personal pastoral functioning with honesty and with a minimal amount of defensiveness.
- An appreciation for the value of peer feedback and supervision.
- An ability to learn from supervisor and peers despite perceived differences and/or conflict.
- Growing ability to reflect critically upon one's own ministry, clinical experiences and objective data to effectively supervise her/his own ministry.
- The ability to assess her/his own learning needs and to function autonomously while understanding the point at which her/his limits indicate the need for supervision, consultation or resource assistance.
- Openness to learn from interdisciplinary feedback.

DEMONSTRATED COMPETENCIES
240.7 – Level II

Demonstrates . . .

- An ability to articulate her/his developmental history and its impact on her/his personal and professional life.
- An awareness of and the ability to describe the spiritual, psychological and social motivation to ministry.
- An ability to clearly articulate personal and professional strengths and growing edges.
- An ability to recognize when one's personal limitation indicates a need for referral.
- Intentionality in monitoring how personal strengths and limitations are manifested in given ministry events.
- Ability to take growing edges seriously and is proactive about ongoing growth opportunities.

COMPETENCY: Conceptual Ability

Related ACPE Objectives

240.6 To develop the ability to make effective use of one's religious/spiritual heritage, theological understanding, and knowledge of the behavioral sciences in pastoral ministry to persons and groups.

240.9 To become aware of how persons, social conditions, systems and structures affect the lives of self and others and to address effectively these issues in ministry.

COMPETENCY:
CONCEPUTUAL ABILITY

DEMONSTRATED COMPETENCIES:
240.6

Demonstrates...

- A basic academic understanding of theology and the behavioral sciences (psychology, anthropology, sociology, etc.).
- An ability to creatively reflect upon and correlate the life situations of persons with theological concepts, themes, and images.
- An ability to creatively reflect upon and correlate her/his own pastoral functioning and model with theological implications of chosen behavioral science theories and techniques.
- A growing sensitivity to the effects of cultural biases upon her/his theology and thus the implications for their ministry.
- An ability to articulate the unique aspects of one's own religious/spiritual heritage and ways this uniqueness is integrated into one's practice of ministry.

COURSE ACTIVITY:
Pastoral Visits
Lectures, Reading, and Videos
Verbatim Seminar Discussions
Individual Supervision
Residents Facilitate Selected Chapters

WRITING ASSIGNMENT:
Verbatim/Critical Incident Report
Weekly Reflections
Midterm and Final Evaluations

EDUCATIONAL OUTCOMES
Level II

252.2 Provide pastoral ministry to a variety of people, taking into consideration multiple elements of cultural and ethnic diversity, social conditions, systems and justice issues without imposing one's own perspectives.

252.3 Demonstrate a range of pastoral skills, including listening/attending, empathic reflection, conflict resolution/confrontation, crisis management, and appropriate use of religious/spiritual resources.

ACTION/
REFLECTION

CORE CONTENT:
Theological Reflection
Personality Theories
Family Systems

DEMONSTRATED COMPETENCIES CONTINUED:
240.9

Demonstrates:

- A conceptual awareness of the affect of politics and economics on the health of persons and availability of healthcare to those persons.
- An ability to articulate individual examples or instances in the lives of patients, families or staff in which power structure and social conditions effect the well-being of those persons.
- An ability to articulate how social history, geography, economics, and politics has evolved to create social, economic, and spiritual conditions.
- An awareness and sensitivity to the effect of prejudice and powerlessness on persons of ethnic and cultural diversity in our society and hospital community.
- The ability to identify social or ethical issues presented in life situations of persons ministered.
- The ability to address social and ethical structures through pastoral care, counseling, preaching, teaching, and administration.
- An integration of theological and behavioral science insights with social and ethical issues.
- An identification of one's own growing edges in addressing social/ethical issues.
- An identification of social and ethical structures that enhance and/or limit personal and professional functioning.

EDUCATIONAL OUTCOMES
Level II Continued

252.4 Assess the strengths and needs of those served, based on an understanding of behavioral science and grounded in theology.

CONCEPTUAL COMPETENCY READING LIST: LEVEL TWO

- Michael P. Nichols and Richard C. Schwartz, Family Therapy (Boston: Allyn and Bacon, 1998).
- Salvatore R. Maddi, Personality Theories (New York): Brooks/Cole Publishing co., 1996).
- W. Paul Jones, Theological Worlds (Nashville: Abingdon Press, 1989).
- Molly Marshall, What It Means to be Human (Macon, GA: Smyth and Helwys Publishing, Inc., 1995).
- Howard W. Stone, Theological Context for Pastoral Caregiving (New York: The Haworth Pastoral Press, 1996).

COMPETENCY: Pastoral Functioning

Related ACPE Objectives

240.2 To develop the skills to provide intensive and extensive pastoral care and counseling to persons in their crises and situations.

240.3 To understand and utilize the clinical method of learning.

240.6 To develop the ability to make effective use of one's religious/spiritual heritage, theological understanding, and knowledge of the behavioral sciences in pastoral ministry to persons and groups.

240.10 To develop the capacity to utilize one's pastoral and prophetic perspectives in a variety of functions such as: preaching, teaching, leadership, management, pastoral care, and as appropriate, pastoral counseling.

COMPETENCY:
PASTORAL FUNCTIONING

DEMONSTRATED COMPETENCIES:
240.2

Demonstrates . . .

- An ability to articulate a chosen theory of personality and counseling which is informed by a familiarity with the literature of the field.
- An ability to integrate an understanding of developmental and situational crisis theory in one's practice of ministry.
- An awareness of the unique dynamics that distinguish short-term pastoral care from longer-term intensive pastoral counseling.
- An ability to participate in long-term care of patients or families as well as short-term crisis care.
- Through ministry, an ability to review the integration of skills consistent with one's theories for understanding and pastoring individuals and groups.
- An ability to articulate a chosen theory of personality and counseling which is informed by a familiarity with the literature of the field.

COURSE ACTIVITY:
Pastoral Visits
Verbatim Seminar
Individual Supervision
Integrative Research

WRITING ASSIGNMENT:
Verbatim Writing
Integrative Paper

EDUCATIONAL OUTCOMES
Level II

252.6 Demonstrate competent use of self in ministry and administrative function including: emotional availability, appropriate self-disclosure, positive use of power, a non-anxious and non-judgmental presence, and clear and responsible boundaries.

ACTION/REFLECTION

COURSE CONTENT:

Research

Integrative Professional Paper

Presentation to Peers

DEMONSTRATED COMPETENCIES CONTINUED:

240.3 – Level II

Demonstrates . . .

- An ability to articulate the distinguishing characteristics of the clinical method of learning, as opposed to traditional education.
- An ability to present and reflect upon pastoral functioning with a minimal amount of defensiveness.
- An understanding of learning as a life-long process of personal and professional growth.
- An ability to relate theory and practice in specific acts of ministry.
- After self-evaluation, an ability to take responsibility to structure one's own strategies for continued growth.

240.6

Demonstrates . . .

- A basic academic understanding of theology and the behavioral sciences.
- An ability to creatively reflect upon and correlate the life situation of persons with theological concepts, themes, and images.
- An ability to creatively reflect upon and correlate her/his own pastoral functioning and model with theological implications of chosen behavioral science theories and techniques.
- A growing sensitivity to the effects of cultural biases upon her/his theology and thus the implications for their ministry.
- An ability to articulate the unique aspects of one's own religious/spiritual heritage and ways this uniqueness is integrated into one's practice of ministry.

240.10 – Level II

Demonstrates . . .

- A growing familiarity with behavioral science literature concerning preaching, teaching, leadership, management, pastoral care and counseling.
- An ability to integrate one's personal theological perspective with her/his understanding of how the behavioral sciences inform their preaching, teaching, leadership, management, pastoral care and counseling.
- An ability to provide pastoral care through one's preaching, teaching, leadership, management, writing, pastoral care and counseling.

COMPETENCY: Ministry Development and Management

Related ACPE Objectives

240.8 To become aware of the pastoral role in interdisciplinary relationships and to work effectively as a pastoral member of an interdisciplinary team.

240.10 To develop the capacity to utilize one's pastoral and prophetic perspectives in a variety of functions such as: preaching, teaching, leadership, management, pastoral care, and, as appropriate, pastoral counseling.

COMPETENCY:
MINISTRY DEVELOPMENT AND MANAGEMENT

DEMONSTRATED COMPETENCIES
240.8 Level II

Demonstrates...

- An ability to articulate the distinguishing characteristics of pastoral functioning relative to other disciplines.
- An ability to minister to other members of the interdisciplinary team.
- An ability to utilize members of the interdisciplinary team for ministry and for student evaluation.

240.10

- An ability to use an action/reflection approach in evaluating one's preaching, teaching, leadership, management, pastoral care and counseling.
- An ability to recognize and address existential concerns in preaching, teaching, leadership, management, pastoral care and counseling.
- A growing familiarity with behavioral science literature concerning preaching, teaching, leadership, management, pastoral care and counseling.

COURSE ACTIVITY:
Pastoral Visiting
Verbatim Seminar
Individual Supervision
Ministry to Staff
Full Participation in Medical Team

WRITING ASSIGNMENT
Student's Learning Contact
Verbatim Writing
Mid-term and Final Evaluations

ACTION / REFLECTION COURSE CONTENT:

Continual claiming of autonomous functioning.

Claiming one's own theories for integration into ministry.

Continual claiming of one's voice in a professional context. Functioning as a staff chaplain.

EDUCATIONAL OUTCOMES
Level II

252.5 Manage ministry and administrative function in terms of accountability, productivity, self-direction and clear, accurate clinical communication.

252.8 Demonstrate self-supervision through a realistic assessment of one's pastoral functioning.

DEMONSTRATED COMPETENCIES CONTINUED:
240.10

Demonstrates…

- An ability to integrate one's personal theological perspective with her/his understanding of how the behavioral sciences informs their preaching, teaching, leadership, management, pastoral care and counseling.
- An ability to provide pastoral care through one's preaching, teaching, leadership, management, pastoral care and counseling.

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